

*Lloyd*  
The Sixty of  
Saskatchewan.

An account of the greatest  
effort made by the Church  
of England on behalf of her  
own children abroad.

The Rev. JAMES BOYLE, M.A.

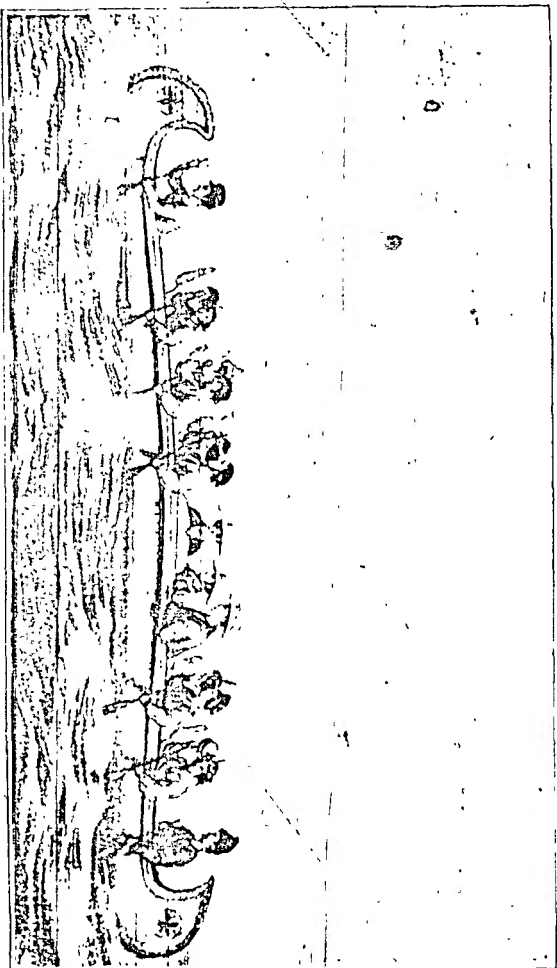


Mr. G. E. L. Lloyd

2571 Dolores St

Victoria B.C.

THE SIXTY  
OF  
SASKATCHEWAN.



Bishop Mountain en route to the West.

A.D. 1844.

# THE SIXTY OF SASKATCHEWAN.

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BY THE  
**REV. JAMES BOYLE, M.A.,**  
N. W. ORGANISING SECRETARY, OF THE  
COLONIAL & CONTINENTAL CHURCH SOCIETY.

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*To the Sixty Men, who,  
loving England well, loved  
Englishmen better, and left  
their homes to minister to  
their fellows in another  
land.*

## PREFACE.

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Whatever interest these pages, put together amid the many calls of a busy life, may claim, is due to the great Movement, the beginnings of which they attempt to relate. If they enable the reader to understand better the position of the English Church in Western Canada, their purpose will have been fulfilled. They do not pretend to be a history of the Movement; that must be left until another generation has grown up. When the chaff has been separated from the wheat, and the abundant harvest for which we pray has been duly gathered in, then, and not till then, can the history fairly be written.

It was originally intended that the name of my friend and colleague, the Rev. W. A. Dark, M.A., should have appeared with mine as jointly responsible. Though this intention could not be carried out, his services in reading and revising the proof-sheets have been most cordially given throughout. On two occasions (and we both hope shortly to write 'three') we have visited Canada at our own expense, in order to see something of the work conducted by the Society we represent. It seemed to us desirable that we should be able to give the "testimony of eye witnesses" to the thousands of Churchpeople to whom we appeal in the course of a

year. To this end we have spent our annual holiday amongst the people ministered to by agents of the C.C.C. The result of our observations, both in the Maritime Provinces and in the newer districts of the West, has been quickened personal interest, and a feeling of deep humiliation that so many opportunities are being allowed to glide away for lack of men and means. So much so that the very marked preference for the native races which characterises many Christians becomes altogether incomprehensible. I believe that to influence the true conversion of one Briton is to do more towards the evangelisation of the World than to convert ten members of a coloured race, and as the supremacy of Christ in the hearts of *all men* is the highest aim of every Christian, I believe that looking after our own race is not only the most natural, but also the most economic contribution towards the Church's work.

In the records of the Sixty I have referred to the men without discrimination between those supported by the Colonial and Continental Church Society and those whose stipends are received through the Society for the Propagation of the Gospel;—to whose long sustained grants the Canadian Church owes an untold debt.

The responsibility for any opinions expressed in the book is my own.

WATERLOO, LIVERPOOL.

JAMES BOYLE.

Ash Wednesday, 1908.



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## HISTORICAL NOTES.

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In order to appreciate the present position in Western Canada it is necessary to notice some of the leading features in the development of the country. Whatever may be the value of Plato's supposed reference to the continent of America under the name "Atlantis," there seems to have existed for a long time some idea of a land in the West. But Historic Canada dates back only to the fifteenth century, and its discovery was the outcome of the same spirit of unrest which produced the Reformation in matters ecclesiastical. Love of adventure has long characterised the inhabitants of these islands; it was spent first in the long struggles which preceded the consolidation of the peoples of England, then in fruitless Crusades to rescue the Holy Land from the dominion of the infidel, followed by warfare in France, then in civil strife. The succession of the Tudor dynasty had obliterated the last by uniting the claimants of both parties in a single house. With the exception of Calais the English possessions on the mainland of Europe had been lost, and new adventures must be sought in more distant fields. The commercial instincts of the nation were growing: business and love of adventure combined led to the sending out of many expeditions during the last decade of the fifteenth century. From Bristol alone seven of these expeditions sailed, equipped and maintained by the citizens of that progressive port. Behind all this movement were two

factors; the desire to find the islands of the Atlantic, of which there was so much tradition, and so little knowledge, and the wish to secure a new route to the far off land of Cathay whose riches had been noised abroad. Whatever the causes, they led to the discovery by an English expedition of the land which is already the greatest British Colony, and may some day become the predominant partner in our great Empire. In 1497 the Cabots, father and son, sailed from Bristol in the "Matthew," and landed in Newfoundland eighteen months before Columbus reached the mainland of America, giving to that island the proud position of the oldest British Colony. The time of settlement was not yet, and the immediate result of Cabot's discovery was merely a moral one.

Thirty years later Velazzano, a Florentine in the employ of the King of France, landed in what is now Nova Scotia, took possession of the land in the name of his employer, and called it New France.

On July 1st, 1534, Jacques Cartier, from St. Malo in Normandy, sailed through the Strait of Belle Isle and landed in Gaspé, where he erected a wooden cross, dedicating the country to Christ and France. Returning the following year, he sailed up the St. Lawrence, named after the saint on whose festival he entered the river, to the Indian village of Stadacona, upon the site of which Quebec should afterwards be built. Pushing further up the river he anchored opposite the mountain he called Mont Royal, and visited the Indians in the village of Hochelago, the precursor of Canada's greatest city.

The next name of note is that of Martin Frobisher, a

Yorkshire man, who sailed from London on June 7th, 1576, in search of the North West Passage to India. His fleet consisted of three vessels with an aggregate of forty tons! After an adventurous voyage, he reached the coast of Labrador on the 28th of July, and some days later landed in Frobisher Bay, where the British flag was first planted in Western Canada. He returned a year later, and on this occasion sailed partly up the Hudson Strait.

About the same time Sir Francis Drake, (who had previously seen the waters of the Pacific from an elevation on the Isthmus of Panama,) set forth from Plymouth on an expedition to the Pacific Ocean; sailing up the coast line he reached British Columbia and planted the Flag in the vicinity of Nootka Sound, in the island of Vancouver. In 1583 Sir Humphrey Gilbert, half-brother of Sir Walter Raleigh, attempted a settlement in Newfoundland, which he took possession of for Queen Elizabeth, but as little came of this as of an earlier expedition undertaken in company with the great adventurer.

The beginning of the seventeenth century brought the advent of Samuel Champlain, to whom Canada probably owes more than to any of her earlier heroes. Landing in 1603, he made his way to the Great Lakes, and five years later founded Quebec, which he made his headquarters.

In 1610 Henry Hudson discovered the great Bay which bears his name and immortalises his fame, his cowardly crew cutting him adrift to perish in its waters. In 1621 a favourite of James I., named Alexander, received a grant of Acadia, where he made a settlement

of Scotch families; this led to the substitution of Nova Scotia as the designation of the country. In 1629 Sir David Kirk, in command of a British force, took Quebec, and made Champlain prisoner, but the city was restored to France in 1632.

In 1670 an event of great importance took place in formation of the *Hudson Bay Company* by Prince Rupert and his friends, under charter from Charles II. The history of Western Canada until fifty years ago, was the history of this great company, which, though it has lost all its special privileges, is still a great power in the regions west of Labrador.

During the period between 1690-1719 Acadia was alternately in the possession of France and England, being finally ceded to the latter in 1719.

The struggle for mastery between England and France was virtually ended by the second fall of Quebec in 1759, when General Wolfe succeeded in scaling the cliffs, and overcame the French General Montcalm on the Heights of Abraham, both heroes falling in the encounter. Montreal surrendered in the following year, and the English have remained in possession since, the country being formally ceded by the Treaty of Paris, 1763.

For seventeen years after the capitulation of Quebec the country was under military rule, which gave place to civil government under the Quebec Act, 1774. The French civil law was restored, the Roman Church regained her unique position, which she still holds, and which enables her to enforce by civil process the payment of tithes by members of her own communion.

A large influx of Loyalists from the New England

States followed the American War of Independence. These settled chiefly in Upper Canada, and led to the formation of two Provinces in 1791. Much discord was the result. A rebellion under Papineau took place in 1838, and three years later they were again governed as one Province. In 1847 Responsible Government took the place of Administration by Crown Nominee, and this regime lasted until the formation of the Dominion in 1867, when the Provinces of Quebec, Ontario, Nova Scotia, and New Brunswick entered into a federation, which the new Province of Manitoba joined on its formation in 1870, followed by British Columbia a year later, and Prince Edward Island in 1872, Newfoundland alone remaining outside.

In 1869 the exclusive rights of the Hudson Bay Company were surrendered to the Imperial Government in return for a cash payment, and subsequently handed over to the Dominion Government. An attempt was made to secure law and order in the more recently settled parts, and have the land surveyed. Friction arose between the settlers and the authorities, and the Riel Rebellion broke out. The Red River Expedition under Lord Wolseley (then Colonel Wolseley) settled the disturbances. In 1885 Louis Riel returned from his exile in the United States and commenced to stir up sedition among the half-breeds and Indians; this broke out into rebellion the following year, when Duck Lake was taken; the Massacre of Frog Lake followed, then a long series of skirmishes, until the rising was crushed after a severe fight at Batoche. Riel was eventually executed. In 1885 the Canadian Pacific Railway, an undertaking of great magnitude, was completed, join-

ing the Atlantic and Pacific Oceans, and making possible the settlement of the West, the first through train from Montreal to the Pacific leaving on June 28th of the following year.

1905 saw the old districts of Alberta, Saskatchewan, and Assiniboia merged in two new Provinces bearing the names of the first two districts, and divided at the fourth meridian line. The present position of Canada may be likened to the German Empire; the Dominion Government having charge of Customs, Army, Post Office, and outside matters, while each Province is self-governing in local affairs. The chief political question is the division of authority, one party claiming increased rights for the Dominion Legislature, whilst the other supports the claims of the local Houses.

The population of Canada in 1907 was estimated at 5,766,000, of Newfoundland 217,000. Of the former 108,000 are Red Indians, mostly in the West, and 75 % of them settled on Reserves. The area of the Dominion is 3,619,820 square miles. By way of a rough contrast, Canada is thirty times as big as the United Kingdom, but the United Kingdom has seven times the population, and sixteen times as many clergy. On a basis of area the United Kingdom has 480 times the number of clergy, on a basis of population it has 2 1/3 times as many.





# THE DEVELOPMENT OF THE CANADIAN CHURCH.

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We shall better understand the position of the Canadian Church if we follow its development from a number of isolated Chaplaincies to a united Church, free and independent, vigorous at home and abroad. It will be necessary to notice the very marked change in public opinion and the altered attitudes of Governments. The history commences with the Church as, to all intents and purpose, a department of State, its movements hampered by political considerations, its ambitions checked by the apathy of officialdom; religion as one of the features of good government, but the least useful, and one which might be largely neglected. That of the last fifty years is the history of a free Church making its own headway and weaning its members from dependence to self support. There have been ups and downs, periods of depression and of progress, but the story shews marked advance, and this in spite of all obstacles and hindrances. Not a few of these have been caused by her own children, who, disgusted at her neglect, have been alienated from her, joined to other churches and converted into her bitterest foes. The condition of the daughter Church has reflected that of the mother, and if we leave aside the early and very feeble efforts on behalf of English settlers in Newfoundland, the whole history coincides with a period of many and marked

changes at home. When the first Clergyman was sent out to Nova Scotia, the great Evangelical Movement was only in its infancy; Latitudinarianism was rife; the Conference of the Wesleyan Society was only five years old; twenty years were to pass before the establishment of the C.M.S. and the R.T.S.; British and Foreign Bible Society and Colonial and Continental Church Society alike were the offspring of the next century; the Oxford Movement was still fifty years ahead. The home Church was characterised by its dulness. Religious toleration had not completely won its way. When the first crisis of the Canadian Church appeared, Evangelicals were in full possession, but "the heathen" were their prime favourites, and white settlers were allowed to fall into paganism owing to the apathy towards their own brethren abroad that has characterised the section of the Church which has done most for missionary work. Education was still a voluntary matter, and the Colony set an example to the Country in this, as she had previously done in the abolition of slavery.

We may now turn to the development of the Church of England in Canada, which will be referred to by its popular name as the Canadian Church. This development will be most easily treated by noting the growth of Dioceses and the beginning of church work therein, we shall therefore follow the events in order of diocesan seniority rather than actual time. Until 1867 the name Canada only embraced what are now the Provinces of Quebec and Ontario, but in order to simplify matters we shall use it in the popular manner to cover the whole country now known as the Dominion of Canada, and also the island of Newfoundland, with which it is geographically one.

(Nova Scotia.) The first ministrations of the Church of England in Nova Scotia were provided by Army Chaplains who accompanied the troops and remained with the garrisons stationed there. It was some time before any civil-ians settled away from the military stations, which afforded them both protection and a market for their produce. When an effort was made to induce emigrants to settle in Nova Scotia the English Government made provision for their spiritual ministrations by setting aside 400 acres in each township for the support of a Minister, and offering a personal grant of 200 acres to every clergy-man accepted for service. Two clergymen, the Revs. W. Tutty and A. Anwell, were sent out in 1749, and on September 2nd of the following year St. Paul's Church, Halifax, was opened for service, and became the mother Church of the whole Dominion. In 1753 a mission was opened up at Lunenburg where the bulk of the in-habitants were of German nationality. Seven years later the Church was established by Act of the local Legislature, provision being made to exempt Dissenters from any taxes levied for church purposes. In 1762 the Rev. Thomas Wood commenced work as an itinerating Minister in the interior, he subsequently settled at Annapolis, and in 1769 visited the new settlements along the St. John River, New Brunswick. Another itinerant Minister, the Rev. J. Bennet, was appointed in 1763, and made his headquarters at Windsor; he re-mained there for three years, and was then transferred to a still more laborious sphere, ministering to the neglected settlers along the rocky shores of the Atlantic.

After the Declaration of Independence in 1776, many Loyalists crossed over into Canada, among them a con-

siderable number of clergy; one of these, Dr. Cooke, was appointed to St. John, where he remained until the seat of government was transferred to Fredericton, when he accompanied the Governor thither; another, Dr. Badderley, settled at Manguerville.

Prince Edward Island was visited about 1770 by the Rev. N. Eagleson, who had been captured at Fort Cumberland, and had afterwards escaped from an American prison.

At the beginning of 1780 the Church was represented by ten clergy, eight in Nova Scotia and two in New Brunswick. Six years later there were twenty-one at work, two of these being in Newfoundland and two in Quebec.

The first thirty-eight years of the Canadian Church was spent under the supervision of the Bishop of London, at whose hands Confirmation and Ordination were received. Efforts had been made for many years to secure the Consecration of a Bishop, but it was not until the end of 1787 that this desire was fulfilled. In that year, the Rev. Charles Inglis, sometime Rector of Trinity Church, New York, was consecrated first Bishop of Nova Scotia, becoming at the same time the first Colonial Bishop of the English Church. For six years the whole of Canada was nominally under his care, but there are no records of his ministrations extending beyond the Maritime Provinces.

In 1838 the C.C.C. commenced operations in this Diocese by sending out Mr. Richardson, who commenced to organise Schools upon the system which was already well established in Newfoundland. The number of Church members is now estimated at

66,000. There are 105 parishes, of which 40 are self-supporting, and 121 clergy.

(Quebec). As in the Maritime Provinces, so in Quebec, the first clergy were military Chaplains. In 1781 there was not a single clergyman for a population of over 6,000. The Rev. R. Addison was appointed to Niagara in 1784; Mr. Doty to Sorrel the following year; and Mr. Langhorne to Ernestburg in 1787.

In 1793 Canada proper was separated from the Diocese of Nova Scōtia, and Dr. J. Mountain was consecrated first Bishop of Quebec. He landed the same year to find only six clergy for the whole of his immense Diocese. The population was rapidly increasing, but only meagre reinforcements found their way out to the Bishop. It was at this time that the Church commenced a series of blunders which lost to her the bulk of the Canadian people, her members were allowed to drift away into other communions, or worse still, to sink into absolute disregard of God. By 1814 the total number of clergy had only risen to 18, and in this number were included military Chaplains and Indian missionaries. The Methodists, then in the full vigour of their early enthusiasm, were everywhere, and neglected church-folk joined their organisations and were for ever lost to their Church.

In 1838 the C.C.C. extended its agency to Lower Canada. Mr. and Mrs. King were sent to commence a School at Sherbrooke. Within five years there were seventy Schools established in connection with the Society. Mr. Fitch was sent to Waterloo as Catechist in 1841. The adherents of the Church of England now number about 22,000, and are ministered to by 76 clergy.

(Toronto). To the wandering habits of the Indian tribes, and the wars of the 18th century which made the settler's lot so insecure, we owe the first services in Ontario, but these were only of an occasional nature, and though the Rev. J. Stuart had settled amongst the Mohawks near Kingston in 1784, the real start was made when the Rev. John Langhorne took charge of Ernestburg. Niagara received another Clergyman in 1792. Fort York (the present Toronto) and Cornwall in 1801. The Rev. G. O. Stuart found only seventy families at Toronto. During the war between Great Britain and the United States in 1812 the Niagara district was in a very unsettled state; much of the fighting took place here, and the loyal settlers suffered much, their churches and public buildings being burnt and the contents destroyed. Church work was much hindered by the slowness of successive Governors, with whom rested the formation of new Parishes. The chief figure for many years was the Rev. J. Strachan, who was ordained to the charge of Cornwall in 1802 by the Bishop of Quebec. Mr. Strachan, who was of Scottish birth, had gone out to undertake educational work at Kingston, but found little support. After nine years' work at Cornwall he succeeded to the rectory of Toronto, and arranged the terms of capitulation when the army retired before the American attack. In 1820 he was nominated to a seat in the Legislative Council, and subsequently became Archdeacon of York. Whilst holding this position he suggested (in 1832) the establishment of Diocesan Synods, a suggestion which fructified in 1851, when he summoned delegates from every parish to meet in Toronto.

Dr. Strachan visited England in 1826 and returned with a charter for a University and the promise of liberal grants. Much opposition was raised to the provision that all the Professors should be members of the Church of England, and the proposal remained in abeyance until 1842, when the University of King's College was established. This institution was secularised in 1848. Two years later Dr. Strachan again visited England and obtained a charter and funds for the University of Trinity College, which remained a distinctively Church University until 1906, when it became one of the affiliated Colleges of the secular University of Toronto. The seeds of the Diocese of Niagara were sown in 1830, when Archdeacon Strachan visited Hamilton and organised services there. About the same time an effort was made (to be repeated 76 years later in the West) to supply the pressing needs by licensing Catechists to conduct services. In 1833-4, a terrible plague of cholera visited Canada, during which the Clergy were conspicuous for their attention to the sick. Of the £1,320 collected to relieve the distress amongst those who had been widowed or orphaned by the plague, all but £83 was collected by church-people. Fifty-seven rectories were established by the Governor in 1836, 400 acres of land being assigned to each as glebe. In 1839, Upper Canada received a Bishop of its own, Archdeacon Strachan being consecrated as Bishop of Toronto;—two years later he had 86 clergy under his jurisdiction. During the early years of our history large tracts of land had been set aside for the support of the Church, and were known as Clergy Reserves. Nothing but dissatisfaction seems to have arisen from them. In 1819

it had been decided that the clergy of the established Church of Scotland were entitled to a share, and as the lands attained some value, other Protestant ministers put in a claim. In 1840 it was arranged that the Church should have one-third of them for her exclusive use, the Presbyterians one-sixth, and the remainder be devoted to general religious purposes. In 1853 the whole of the Reserves were confiscated, and devoted to secular purposes. During the Episcopate of the following Bishop (Bethune), Wycliffe College was founded as an Evangelical Theological College by an influential committee who resented what they considered the disloyal teaching then given at Trinity College.

(Newfoundland.) There seems little doubt that the liturgy of our Church was first heard in the new world on the shores of Newfoundland. Chaplains were carried on Sir H. Gilbert's ships, and record remains of a service held in St. John's, Newfoundland, on Sunday, August 4th, 1583. The previous day the laws of the new Colony had been promulgated; one of these established the Church of England. Interesting as these incidents are, they are of little importance, as they remain incidents only in a long history of neglect. The fishing industry had attracted English settlers at the beginning of the sixteenth century, and attained such importance that 100 years later 270 vessels were engaged in this trade. At the beginning of 1600, the resident population exceeded 1,700, and this was considerably augmented during the busy season. Lord Baltimore, a renegade churchman, attempted to form a Roman Catholic Colony in the Island, and received a charter from the King in 1622. The movement was a failure, and the Island



passed under charter from Charles I to Sir David Kirke, who maintained the church services during his ten years residence on the Island. After his decease, the people were neglected, and the inhabitants were described by a contemporary writer as "the offscouring of the Kingdom of England and Ireland, who have found in this Island a sanctuary and place of refuge from their crimes." Until 1697 they remained without ministrations, in spite of pious resolutions passed by the home Government and urgent appeals made by God-fearing captains who had noticed their condition. The Rev. J. Jackson volunteered for service in 1697, and went out with a guarantee of only £50 per annum upon which to provide for his wife and eight children. For nine years Mr. Jackson laboured incessantly for the poor, and secured the recall of the Commandant, Major Lloyd, for malpractices. Upon his retirement, the Rev. J. Rice took his place. The winter population was 7,000, increased to 17,000 during the summer, yet one clergyman was all the Mother Church could spare to minister to these people scattered along the extended coast line of Newfoundland. In 1730, the S.P.G. sent out the Rev. R. Killpatrick to Trinity Bay, where the inhabitants had promised to provide a church and £30 a year. As the local support was not forthcoming, Mr. Killpatrick left them in 1732, and proceeded to New York, but he returned in 1734. Until 1827 no English Bishop had visited Newfoundland, and the condition of affairs was such that the Newfoundland School Society (now the Colonial and Continental Church Society) was established in 1823 in order to teach the children that faith for which their parents had ceased to care. In 1839, New-

foundland was separated from Nova Scotia, and the Rev. A. S. Spencer became the first Bishop. Only eight clergy were at work amongst a population of 70,000, and Bishop Spencer described the Church as "in a most disorganised and disheartened condition; the schools languishing and many of them given up." Bishop Field followed in 1844. As a disciple of the Oxford Movement, he took with him certain prejudices which rather hindered his usefulness, and he may be regarded as the pioneer of the Movement in Canada. One of the direct results of his episcopate was the opening of missions along the Labrador coast, this part of the mainland being still included in the jurisdiction of the Bishop of Newfoundland. In this Diocese there are now 70 clergy and 73,008 Church Members.

(Fredericton.) We have already noted the visit of the Rev. Thomas Wood to the St. John River, and the appointment of two refugee clergymen from the United States to St. John and Manguerville. In 1876, three other clergy who had left the disturbed area settled respectively at Kingston, St. Andrew's and Gagetown. The foundations of the Church had been laid at Fredericton when the Rector of St. John started a mission there in 1787, and 55 confirmees were presented at the first episcopal visitation made by Bishop Inglis in 1788. In 1825 the number of clergy had risen to 16, who were responsible for ministering to 80,000 people scattered over 27,000 square miles. King's College, Fredericton, was established in 1828 and retained its ecclesiastical character until 1845, when the original charter was repealed and the College secularised. The C.C.C. system of religious education was extended to New

Brunswick in 1844 and made rapid progress. When it was determined to constitute the Province of New Brunswick a separate Diocese, the Crown nominated the Rev. John Medley, Vicar of St. Thomas', Exeter, who was consecrated on May 4th, 1845, and retained the Bishopric until 1892. The Province was divided into eighty parishes, but there were only thirty Clergymen when Bishop Medley entered the diocese. One of the first efforts of the Bishop was to build a Cathedral, the foundation stone of which was laid in 1846. The Members of the Church now number 43,025. There are 155 Consecrated Churches and 98 Missions.

(Montreal.) The Rev. G. J. Mountain, third Bishop of Quebec, had been consecrated as coadjutor to Bishop Stewart under the title Bishop of Montreal, and retained this title after succeeding to the Diocese until 1850, when it was decided to form the western half of the Province into a separate Diocese with the seat of the Bishop at Montreal. The Rev. F. Fulford, minister of Curzon Chapel, London, was appointed to the new see, and after consecration in Westminster Abbey on July 25th, 1850, sailed for Montreal, where he was enthroned on the 14th of September following. The Province of Quebec presents difficulties from which the other Provinces are free, and which arise from the presence of an overwhelming majority of French Roman Catholics. Attempts were made to reach the larger settlements but many of the smaller ones had to be left alone, with the consequence that no small number of English families were drawn into the Roman Church, losing their faith and nationality, and becoming, in the course of a generation, French in all but ancestry. The estimated

number of Anglican Churchpeople, is now 30,000, of whom half are communicants. There are 118 clergy. The Rev. W. B. Bond who had been sent out as Catechist by the C.C.C. was elected Bishop in 1874, on the resignation of Bishop Oxenden.

(Huron). The first Bishop of Toronto had planned the sub-division of his Diocese into five, and the first to be actually formed was that of Huron, which was erected for the most English part of the Colony with its centre at London. Dr. Cronyn, who had been the pioneer clergyman of the diocese, was consecrated as its first Bishop, his election being the first to take place in the Canadian Church. Previous Bishops had all been nominated by the Crown. Mr. Cronyn, a young Irish cleric, had gone out with his wife and two children and made his way from Québec to the Huron peninsula intending to settle at Adelaide. The journey had to be made by waggon, and the party were camping at The Forks when the settlers near made anxious application for a service, many couples desiring marriage. The claims were so pressing that Mr. Cronyn decided to stay, and so laid the foundations for one of the strongest Dioceses in the Dominion. Four years later two Rectories were formed in London and Mr. Cronyn was appointed to both. The previous year a Church had been erected and dedicated to St. Paul; this building was burnt down on Ash Wednesday, 1844, and the foundation stone of the present Cathedral was laid by Bishop Strachan the same year. Nanticoke, on Lake Erie, was occupied by an agent of the C.C.C. in 1848. In the reports Nanticoke was classed under Canada West. In 1857 the Diocese was formed, 46

parishes, 59 churches, and 40 clergy being included in it, but during the all too short episcopate of Bishop Cronyn, these numbers were increased to 88, 142, and 93 respectively. Dr. Cronyn was one of those who viewed with suspicion the advanced teaching then ruling at Trinity College, Toronto, and he determined to found a College on more moderate lines in London. Dr. Hellmuth, a converted Jew, who had spent some time as an Association Secretary of the Colonial and Continental Church Society, was appointed Principal, afterwards becoming Archdeacon, then Dean and finally Bishop of Huron. Bishop Hellmuth was a keen educationalist, and started High Schools for both boys and girls during his episcopate, which was also marked by great progress in parochial matters, 42 clergy and 58 churches being added during the 12 years he held office. In 1853 the C.C.C. drew the attention of the home Church to the large number of fugitive slaves from the United States, who had settled in Canada, and appealed for funds to send out clergy and teachers to them. The Church population is now 54,871, with 254 churches and 150 clergy.

(Ontario). The second Diocese to be formed in furtherance of Bishop Strachan's scheme was that of Ontario, which included the 15 Counties in the eastern section of the Province. This part of Canada had received a considerable influx of settlers during the War of Independence, and though its population did not grow so rapidly as that of the western section which was formed into the Diocese of Huron, at one time (1812) half the population of Upper Canada was settled within these counties, which also contained two of the three first church centres in Upper

Canada (which have already been referred to under the Diocese of Toronto). Until the end of 1812, the Church was represented by five clergy for a population of 80,000, four additional parishes were constituted during the next decade, twelve the following, and nine immediately after the consecration of the first Bishop of Toronto. Travelling clergy were appointed who conducted monthly services in some of the settlements, a makeshift which caused the Church to lose considerable ground, though it led to the formation of 15 new parishes, making 46 in all, when the first Bishop was consecrated. The election of a Bishop took place on Sept. 12th, 1861, and the choice fell on the Rev. J. T. Lewis, who was only 34 when he was called to the spiritual oversight of this large Diocese. His Consecration which was the first to take place in Canada, was performed the following year. The population of the Diocese was nearly 400,000, of whom less than one-fifth professed to be members of the Church of England, and at least half of these were outside the ministrations of her clergy. The next 30 years formed a period of steady progress, during which the parishes were increased to 115, with 223 churches, services being also held in 59 other buildings. In 1907 42,699 Church Members were on the register, and 76 clergy held the Bishop's license.

Algoma, the third Diocese to be formed out of Toronto, though geographically in the East, has more in common with the Western Dioceses. It was set apart as a missionary jurisdiction; the Indians were to be the chief care of its clergy, its organisations were those of a missionary Diocese; but, like the West, its natural advant-

ages were too strong, and many years after its formation it received a large influx of white settlers drawn thither by its mineral wealth. In one way these mineral seekers are easier to reach than those in the West, they are congregated in larger numbers, but as individuals they are harder to win, being fortune hunters rather than steady tillers of the soil. The Diocese runs from Sault St. Marie along the shores of Lake Superior to the Lake of the Woods. It was set apart as a special field of missionary enterprise for the Canadian Church. The first mission had been begun at Sault St. Marie in 1831, and ten years later the Rev. F. A. O'Meara commenced work on Manitoulin Island, whither many of the Indians had been removed to prevent the mischiefs which arise from their contact with white civilization. In 1851, the C.C.C. sent a female teacher, to open a school amongst these Indians. The English speaking population of the Diocese is about 132,000. There are 100 churches, 10 self-supporting parishes, and 40 clergy.

(Niagara.) Two years after the separation of Algoma, Bishop Strachan's plan was further advanced by the formation of a small Diocese of Niagara in 1874, but the completion of his scheme was not to come until another twenty years had past. Since the first visit of Dr. Strachan in 1830, the parishes in the six counties which were included in this Diocese had increased from one to forty-six, and the clergy from one to fifty-one. The first clergyman was the Rev. R. Addison, who was appointed to Niagara in 1791, and here he stayed for forty years, suffering great privations, like his people, during the war of 1812. The visit of Dr. Strachan to Hamilton,

already referred to, led to the appointment of the Rev. J. G. Geddes, whose ministry of 59 years in the same place was accompanied by much blessing. The Rev. T. B. Fuller, a Canadian of Irish extraction, was consecrated three months after the founding of the See, he was succeeded by Dr. Hamilton in 1885. The Church population is estimated at 31,000 in 109 parishes, with 82 clergy.

(Ottawa.) Bishop Strachan's plan for the division of his Diocese was completed in 1896, when the northern half of the Diocese of Ontario was formed into the Diocese of Ottawa. The Rev. Dr. Hamilton was translated from Niagara to become its first Bishop. There are now over 31,000 Church Members, with 126 churches and 72 clergy.

The Charter which conveyed the territory known as Rupertsland to the Hudson Bay Company was most comprehensive, and included all the lands not expressly reserved, thus handing over an unknown quantity of land which extended from the Rockies to the eastern shores of the Bay. There was no anticipation of the future of this enormous country, and it was generally considered that it would remain for all time a hunting ground, remunerative only to the fur trader and his allies. Rupertsland was separated from Canada by an almost impassable barrier, and could only be reached by way of the United States and the Great Lakes.

The Church in the ecclesiastical Province of Rupertsland provides many contrasts to the Church in the Province of Canada. In the latter the Dioceses were established years after the organisation of parishes had made an episcopal head necessary; in the former the



Dioceses were created in advance of the demand. In other words they were missionary Dioceses. A new spirit was taking hold of the Church at home ; greater interest in missionary work was steadily growing, and it was dawning upon the home authorities that to extend an episcopal church it is necessary that a Bishop should be amongst the pioneers in the field. Dioceses were mapped out before there was a single parish, and Bishops took their share in the foundation of the Church they were called upon to rule.

With the exception of the Red River Colony, where a number of emigrants had settled around Fort Garry, the inhabitants of this enormous district were either Indians or the employees of the Hudson Bay Company. The minimum of ministrations was provided by the Chief Factors reading morning service on Sunday mornings, in accordance with their instructions from the Company, but as these Factors were stationed only at the more important forts the bulk of the people were without even this solace of religion. It was not until 1820 that the Rev. John West was sent out as their Chaplain by the Company, and from his arrival in what is now the city of Winnipeg may be dated the history of the Church in the Great West of Canada. For thirty years, with the exception of the single visit paid by Bishop Mountain, (which is illustrated in our frontispiece by a reproduction from a painting at Bishop's Court, Winnipeg,) the Church was destined to remain without episcopal oversight, but from the appointment of Bishop Anderson in 1849 the formation of Dioceses has proceeded with great rapidity, division and sub-division having followed in quick succession.

Mr. West was already interested in the C.M.S., and when he proposed to establish schools for the Indian children that Society made a grant of £100, following this up in 1822 by the appointment of the Rev. D. T. Jones and a schoolmaster. Mr. West returned to England in 1823, and two years later the C.M.S. sent out the Rev. W. Cochran, who commenced work amongst the Cree Indians. The Rev. J. Smithurst was sent out in 1839, and followed by the Rev. A. Cowley in 1841. The first-fruits of the mission were Henry Budd and John Hope, two Indian boys named after supporters of the Society at home. Both became missionaries, and the former laid the foundations of the Diocese of Saskatchewan when in 1840 he commenced the mission at the Pas, near Cumberland. A third pupil, James Settee, went further north and established in 1846 the now prosperous mission at Lac La Ronge.

In 1844, Bishop Mountain, of Montreal, (he had not yet adopted the title of Quebec) made his memorable visit to Rupertsland. He travelled 2,000 miles either by canoe or on foot, and in spite of all the exigencies of travel in an unsettled country found time to write some poems, which he afterwards published in aid of the College at Lennoxville. After confirming 846 candidates, mostly Indian, and ordaining Mr. Cowley to the priesthood, Bishop Mountain returned to Montreal and led the movement which resulted in the appointment of a Bishop of Rupertsland.

On May 29th, 1849, the Rev. D. Anderson was consecrated in Canterbury Cathedral, and eight days later sailed from Gravesend for York Factory, which he reached on August 16th. His destination was still far

away, and he only reached it after a month's journey in a birch bark canoe. From this arrival of the first Bishop in the West may be dated that period of missionary development which lasted until 1879, when the growing influx of white settlers began to change the nature of the Church's work and inaugurated that period of rapid extension which seems still in its infancy. In 1850 the S.P.G. commenced its work in the West by sending out the Rev. W. H. Taylor, who commenced work on the Assiniboine River. The following year saw the first agent of the Colonial and Continental Church Society settled in the Red River Colony. The population was about 7,000, scattered along a great length of river frontage, and Mr. Corbett was stationed at one of the out districts of the Colony which was called Headingley, in gratitude to the people of that parish who were finding the funds for his support. During the fifteen years of Dr. Anderson's episcopate many new missions were opened up, but these we must notice under the Dioceses in which they are now. The second Bishop of Rupert's Land was Dr. Machray, a Fellow of Sidney Sussex College, Cambridge; he was consecrated in 1865 to the charge of a Diocese having its mission stations nearly 3,000 miles apart, with only the most primitive means of communication. One of the early efforts of Dr. Machray was the foundation of St. John's College, of which the Rev. John McLean was appointed Principal. Mr. McLean afterwards became the first Bishop of Saskatchewan, and must be noticed later. The first few years of Bishop Machray's episcopate were years of unrest, culminating in the Riel Rebellion, which broke out in 1869 and resulted in the formation of the Province of

Manitoba with Winnipeg (then a settlement of 300 people) as its capital. As soon as the disturbances were over the Bishop began to execute the plans for the subdivision of the Diocese which he had been slowly forming.

In 1872 it was decided to form three new Dioceses.

(Moosonee). The same year that Corbett was sent to Headingley by the C.C.C., John Horden was sent out by the C.M.S. to reinforce Bishop Anderson. He was a young schoolmaster in Exeter, and had been preparing himself for the ministry. Moose Fort was selected as his destination, and he sailed in the direct ship which was despatched for that post annually. A Methodist Mission had been established there some years before, but had been given up. In 1852 the Rev. E. A. Watkins sailed to Moose Fort intending to settle there, but Bishop Anderson made this unnecessary by ordaining Horden, and Mr. Watkins went on to Fort George, where he opened up work amongst the Hudson Bay employees and Indians. The Company gave up this post in 1857, when Mr. Watkins was transferred to Cumberland. Two years earlier a native clergyman had commenced work at Albany. When the division of Rupertsland was decided upon in 1872, Mr. Horden was nominated by Bishop Machray, as Bishop of Moosonee, and returned to England for consecration in the same year. In 1877 East Main was occupied, and Blacklead Island in 1894. The Diocese is crossed for a short distance in the south by the C.P.R., and a few small settlements, chiefly of railway people, have been made, these are ministered to by an agent of the C.C.C. at Chapleau, which has also recently become the residence of the Bishop. The other Bishops were not consecrated until

1874—Athabasca because Mr. Bompas could not reach England before then; and Saskatchewan because some sort of an endowment fund was considered necessary.

(Athabasca). In 1865, Bishop Anderson, who had just resigned his jurisdiction, preached the Annual Sermon of C.M.S.; he appealed for men, and the Rev. W. Bompas, a graduate of St. Bees College, offered for service, and was immediately accepted. He reached Fort Simpson on Christmas Eve the same year. In 1874, Bishop Bompas was consecrated to the original Diocese of Athabasca, which has since been divided into three. At that time there was only one station (Fort Chipewyan), within the present Diocesan limits. Three Clergy and four Schoolmasters, in addition to the Bishop, formed the personnel of the Diocese. In 1887 the present Diocese of Athabasca was formed, Bishop Bompas retaining the northern division under the title Mackenzie River; and the Rev. R. Young, a missionary in the Diocese of Rupertsland, being consecrated to Athabasca. Fort Vermillion had been established as a mission station in 1876, and subsequent to Bishop Young's arrival, missions were opened at Lesser Slave Lake in 1887, and Upper Peace River in the following year. Settlers have begun to enter the southern part of the Diocese, and work is undertaken amongst them by C.C.C.

The Diocese of Saskatchewan, which received its first Bishop in 1874, has developed from the C.M.S. mission established by an Indian Convert at The Pas. For nearly thirty years the missions were largely amongst the Indians, and to the present day, Indian work occupies considerable prominence in Diocesan

affairs. But though the Indian has loomed so large, there has been some work amongst the White Residents for a long time, and it is pleasing to note that the seed was sown by laymen, whose love for their Church lead them to undertake voluntary work. The first white settler was Mr. J. Isbister, who took up land near Prince Albert, as far back as 1862. He was a typical Canadian; and when he returned to Winnipeg he began booming the district in which he had taken up his abode, with the usual result, that some of his friends accompanied him on his return. This was in the days of the buffalo, of which he was a famous hunter. By 1872 there were numerous children round, and Mr. Isbister opened up a Sunday School; the following year he wrote to Archdeacon Cowley at Winnipeg, pressing for a clergyman. Two years later they received a Bishop, who travelled from Winnipeg by dog-train, and arrived in March, 1875. A Log Church, St. Mary's, was soon built, and five years later Emmanuel College was inaugurated by Bishop McLean and the Rev. John A. McKay. A charter was obtained for the University of Saskatchewan, but little or no effort was ever made to carry it into effect.

Upon the formation of the Diocese of Calgary, Saskatchewan was reduced to the old provisional district of that name, now, with the exception of the western portion, merged in the Province.

(Mackenzie River). Fort Simpson is the centre from which this Diocese has grown. In 1858 a large party of Hudson Bay employees was going up to the Mackenzie River, and Bishop Anderson secured permission to send a clergyman with them, who should subsequently

settle amongst the Tinné Indians. Archdeacon Hunter was chosen for this service, and started on June 6th, Fort Simpson (which is to be distinguished from the station of the same name on the Pacific Coast) 2,000 miles away was reached on August 16th. His place was taken the next year by Mr. Kirkby, whose journeys to the farthest north we will return to under the Diocese of Yukon. Mr. Bompas commenced work in 1865, and was consecrated Bishop in 1874.

(Qu' Appelle.) This Diocese originally called Assiniboia, is the outcome of C.M.S. work begun at Touchwood Hills in 1857, but its development has been largely the result of S.P.G. efforts. It was formed in 1884 from portions of Rupertsland and Saskatchewan, in consequence of the rush of settlers following the construction of the C.P.R. When the first Bishop, Canon Anson, was appointed, there were only five clergy, an Indian Missionary at Touchwood, Mr. Osborne at Regina, where he arrived in December '82, three months after the first settler; and three travelling priests. This Diocese covers the lower half of the Province of Saskatchewan, and as it is nearest the rail was settled in advance of the older Diocese.

(Calgary.) When Bishop McLean, of Saskatchewan, returned to Canada after his consecration in England, he stayed in Montreal. The Synod was in Session and he appealed for two recruits; one of these, the Rev. W. Newton settled near Edmonton, then only an out-post of the Company. Here he worked partly amongst the Indians and partly amongst the white settlers. Edmonton was then very difficult of access. It was comparatively easy to get to Prince Arthur's Landing. General

Wolseley's route was then followed to Fort Garry. Edmonton was still a thousand miles away. Mr. Newton covered this distance in a buggy with two horses, his companion, a youth he had engaged as servant, following him with a Red River cart containing the tent and provisions. The Indian tribes were none too friendly, and several attempts were made to force the party to return. Edmonton was reached on September 28th, 1875, just five months having been spent on the journey from Ontario. The white population grew rapidly, and in 1887 Alberta was formed into the separate Diocese of Calgary, but was held along with Saskatchewan until the completion of the Endowment Fund in 1893, when Bishop Pinkham resigned the older Diocese. The area of the Diocese is about 100,000 square miles. The population is about 160,000, only one eighth belonging to the church. The Indian Missions are four in number, three of them belonging to C.M.S. The earliest one was established (in 1880) amongst the Blood Indians round Fort McLeod. Blackfoot Crossing was occupied in 1883, and the Sarcee Reserve in 1886.

(Yukon.) Rampart House was occupied in 1882, and other stations quickly followed. In 1891 Bishop Bompass divided his Diocese and again took the part which was furthest from civilisation. He resigned in 1905 when Dr. Stringer was appointed in his stead. Yukon was destined to receive a large influx of white people on the discovery of gold in the Klondyke. S.P.G. and C.C.C. each sent a man to minister to these settlers. Unfortunately the nominee of the former was drowned en route, and up to the present the work in the Diocese



is carried on by means of C.M.S. for native work, and C.C.C. for white work.

(Keewatin) This Diocese was formed in 1902 to relieve Moosonee of the western shores of Hudson Bay, and Rupertsland of its portion of Ontario. The first Indian mission was opened at York Factory in 1854, Fort Alexander in 1864, and Church Hill in 1886. The southern portion of the Diocese, known as the Rainy River District, has received considerable numbers of settlers amongst whom, aided by grants from C.C.C., an encouraging work has been done.

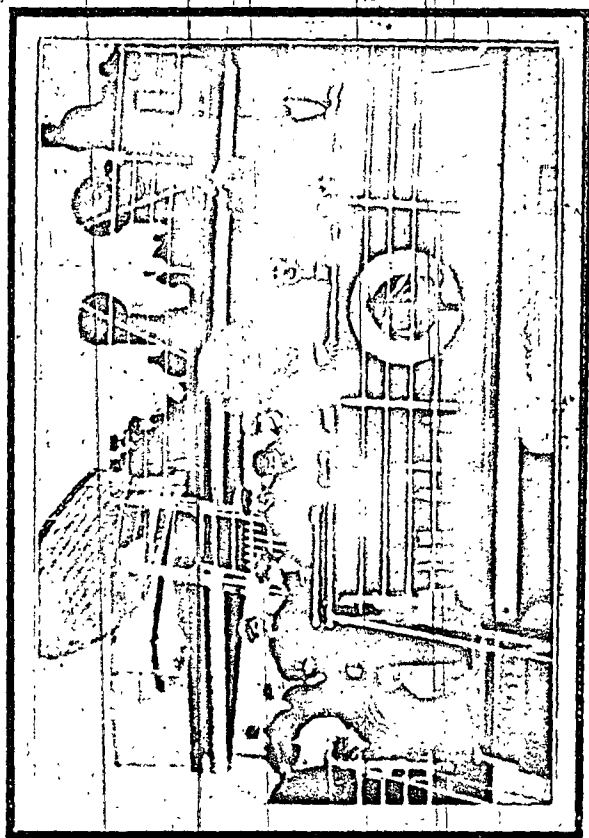
British Columbia occupies the western littoral of Canada. Until the "Gold Rush" of 1857 there were but few settlers, the majority of the European population being employees of a subsidiary Hudson Bay Company. Religious Services were performed by the Company's Chaplain, the Rev. E. Ridge. There was also an army Chaplain, Dr. Wright, at New Westminster. The Rev. R. Dowson was sent out in 1859 to commence work amongst the Indians. The Bishopric was established the same year and Dr. Hill consecrated to the See. This Bishopric was endowed through the liberality of Miss (afterwards Baroness) Burdett-Coutts. The Diocese of Columbia was reduced to the Island of Vancouver and adjacent islands in 1879, when the two new Dioceses were formed. In 1906 there were twenty-six clergy, and six stipendary catechists, six of the parishes being self-supporting. The population is about 60,000, of which three-quarters are English speaking. C.C.C. is at work in Salt Spring Island, and C.M.S. at Alert Bay.

The Diocese of Caledonia, established in 1879, is the

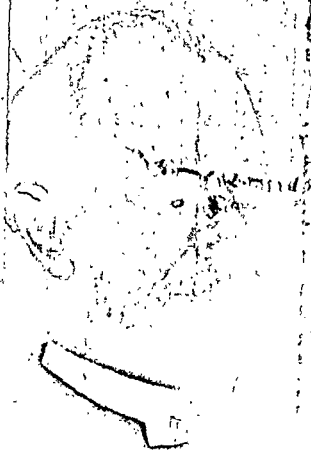
result of the C.M.S. Mission which commenced in 1857, when a layman named Duncan was sent out to work amongst the Tsimshian Indians. Mr. Duncan was mainly instrumental in founding the colony of Christian Indians at Metlakahla. The area of the Diocese is about 200,000 square miles, the white population representing about one-third of the whole. The Construction of the G.T.P. line which runs to Prince Rupert is changing the character of the Diocese, and the C.C.C. made a grant in 1907 to enable the Bishop to place a clergyman at that port. Until this clergyman was secured the Bishop conducted services in the Dining Room of the Railway Camp.

The Diocese of New Westminster, created at the same time as Caledonia, covers the southern part of the mainland. The population is largely European. The Church population is computed to be about 8,000, served by ninety Churches and 30 Clergy. Nine of the parishes are self-supporting. The City of Vancouver (population 56,000) is situated in this Diocese. Two clergy and two Catechists are working amongst the Indians, of whom there are 8,000, one quarter being under Church influence. A mission to lumbermen along the coast is in operation. Besides the Missionary there are two doctors, two nurses and a lay reader. A Mission Steamer has been provided.

The Diocese of Kootenay was separated from New Westminster in 1899, but is held in conjunction with that See for the present. Seventeen Clergy were at work in 1907, ministering to 44 congregations. There are 23 Churches and 11 Missions. Nine of the Parishes are self-supporting.



Typical Emigrants.



**The Venerable  
G. E. LLOYD, M.A.**

## ARCHDEACON LLOYD AND HIS SCHEME.

THE VENERABLE GEORGE EXTON LLOYD, Archdeacon, and Superintendent of White Work, in the Diocese of Saskatchewan, has, by his strenuous efforts for his adopted country, earned for himself a position of great honour in the Anglican Communion. Whenever the history of the English Church in the "Great Lone Land" comes to be written, no name will stand higher in the record of faithful labourers than that of Archdeacon Lloyd. Born in <sup>London, Eng.</sup> ~~South Wales~~ more recently than his features would suggest, (for the hardships gladly undergone in the extension of Christ's Kingdom have told alike on constitution and countenance,) he set sail for Canada in the early eighties, and became one of the first students in the newly formed Wycliffe College, Toronto. Probably no graduate better typifies this Institution, which has developed, in spite of every possible hindrance which could be thrown in its way, from a small class meeting in the Vestry of St. James' Church to the leading Theological College of the Dominion. The dogged perseverance of Dr. Sheraton and his colleagues forced, at first, recognition, and subsequently unqualified approval. Whilst Mr. Lloyd was waiting for ordination a storm broke out in Western Canada. Louis Riel returned from exile, and the excitable half-breeds, fretting under real and imagined grievances, were soon

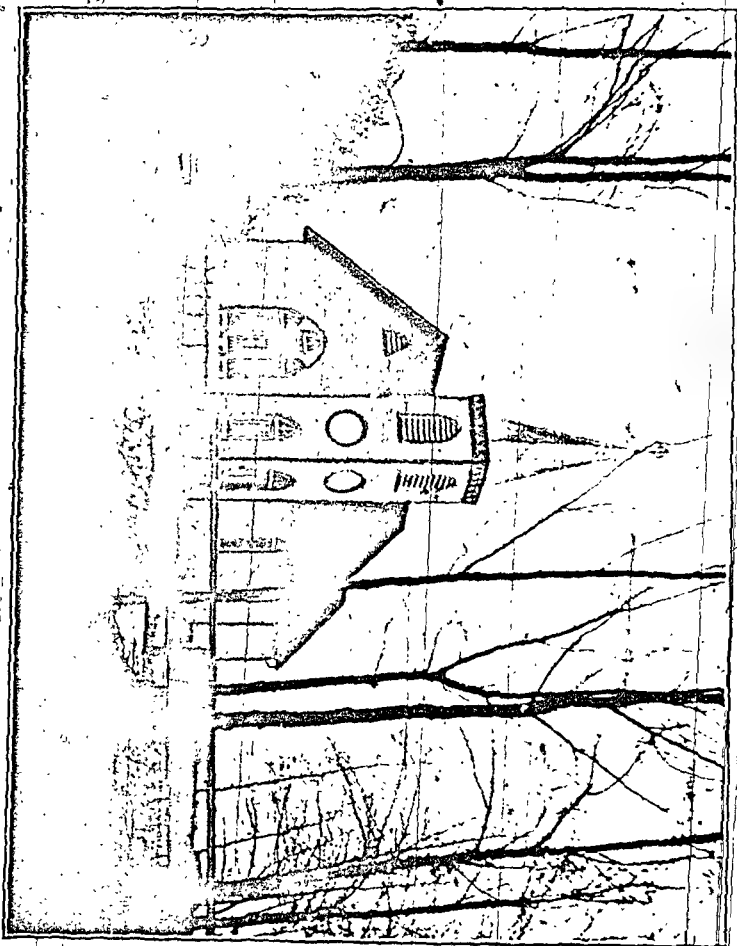
stirred to revolt. They rose up in arms early in 1885 and seized Duck Lake, a small settlement on the Carlton trail; afterwards beating back a force of Mounted Police and Volunteers which had hastened to the relief. The rebellion began to attain a more serious aspect, and everything turned on the loyalty of the tribes of Indians; Riel was everywhere striving to induce them to join in the movement, and by proclaiming himself as Messiah succeeded in securing the co-operation of some; thanks however to the missionaries working amongst them the stronger tribes remained quiet. Another settlement (Frog Lake) was sacked, and its inhabitants massacred in cold blood, and an attack was made on Fort Pitt, which surrendered. Poundmaker, a noted Cree Chief, joined the rebels and laid siege to Battleford. Their successes were making them bold, and the situation became serious. Piteous appeals reached Eastern Canada, and without delay a volunteer force was sent to quell the rising. Among the troops despatched were members of the Queen's Own Rifles of Canada, two of them students at Wycliffe College, named Atcheson and Lloyd. The railway was not yet completed, and the Relief Force had to march across the frozen Lake Superior, and then on to the West. At Jackfish Bay they discovered an old steamer frozen fast in the ice, and here the Queen's Own were billeted. The following night they found refreshing warmth in the boiler house of a lumber mill. The rail ran on from Fort William. Here the residents had prepared a hearty repast for the troops, who were just sitting down to it when orders came to march without delay. From Swift Current to Battleford the column pressed over

180 miles of bare prairie, and reached Battleford in time to see the old flag still flying. Poundmaker had retired to his reserve around Cutknife Hill, where years before he had defeated the Sarcees. The troops followed, and on May 2nd, 1885, just twenty-two years before we arrived at Saskatoon with the great army of the Church, one of the sharpest battles of the campaign was fought.

It is difficult to persuade the Archdeacon to speak of that day, but a long wait at a divisional point not far from the battlefield, and the presence of friends, relaxed his tongue, and he modestly told us of his share in an action which was truly British, and of which Rudyard Kipling reminds us when he writes :

We used to rescue 'em once—  
Givin' the range as we raised 'em once,  
Gettin' 'em killed as we saved 'em once—  
But now we are M.I.

Three of the Battleford men had been driving the Indians out of a creek when the enemy was reinforced and began to return the compliment. The men retreated into a gully and kept the foe at bay. Atcheson and Lloyd, who had been separated from the main body, saw the predicament and went to their rescue. The banks were too steep for these well-fed farmers to climb, and whilst Lloyd kept the enemy away, Atcheson helped the men out. Two were got on the bank badly wounded, but the third man was too heavy; his rescuer struggled on, but the Indians and half-breeds were gaining courage, and bullets were flying round. Ammunition began to fail, and at last only one round was left; the cartridge was pushed into the breach when one of the half-breeds left his cover and took straight aim at Atcheson. In doing so he came right in Lloyd's line of



**Duck Lake Church.**

(Near the scene of the outbreak of the '85 Rebellion.)



sight, the trigger was pulled, and the last shot did its work,—his comrade's life was saved. Lloyd threw down his rifle, and together they dragged the remaining man on to the bank when Lloyd received a bullet in his side. Knocked down by the blow he scrambled to his feet, then staggered back. Atcheson stood over him with clubbed rifle and the end seemed near. A loud yell, and the tomahawk appeared imminent when Lloyd passed into merciful unconsciousness. The yell was, however, a stout British cheer from some of their comrades, who, hearing the fighting, had come up under cover, waited for the enemy to leave theirs, then fired over the prostrate man with terrible effect, and rushed the position. Lloyd was placed with the other wounded in the old Indian School, <sup>Winnipeg</sup> and subsequently taken to Winnipeg, where a temporary hospital had been organised. Here he made slow recovery.

Whilst the fighting was going on his fiancée was on her way out to be married, and her first greeting was a telegram intimating that her betrothed had been mortally wounded.

But God had more work for His servant to perform, and twenty-two years of strenuous service already stand to the credit of the stricken man. During his convalescence Lloyd was ordained by the Archbishop of Rupertsland, an ordination probably unique in the annals of our Church, for the ordinand was still in military uniform, and sitting, because he was too weak to kneel.

As Incumbent of Sunderland, and Chaplain of the Reformatory at Penetanguishene, he remained in Ontario until 1890, when he was appointed Rector of Rothesay, and Principal of a small College which is now

flourishing on the foundations he so wisely laid. Whilst Rector of Rothesay Mr. Lloyd received the Honorary degree of M.A. from the University of Fredericton, New Brunswick. He became <sup>Incumbent</sup> of Lindsay in 1899, and showed his versatility by acting <sup>as</sup> Editor of the *Canadian Churchman*, a weekly newspaper published in Toronto. In 1901 he returned to England as Deputation Secretary of the Colonial and Continental Church Society, rousing fresh interest in every place he visited for nearly three years.

When the scheme for the formation of an All-British Colony in Saskatchewan was mooted, and prospective settlers began to enquire about the chances of spiritual ministrations in the new land, it was decided to send out a Chaplain. No one seemed anxious to go. Like an old warrior Lloyd buckled on his armour and volunteered for the front, this time to fight a very different battle. The party sailed on the S.S. *Lake Manitoba*, which was just back from trooping between Southampton and the Cape, and was about to make its last voyage before being transferred to the Canadian Pacific Railway Company for their new line. Promises made by the promoter of the scheme <sup>Bar.</sup> were not kept, and on the voyage dissatisfaction became pretty keen; Lloyd was the peacemaker and earned the gratitude and confidence of the settlers by his good offices. Mr. Lloyd was detained in Saskatoon attending some sick colonists, and when he reached Battleford everything was in a tumult; the promoter had deserted them. At a mass meeting of immigrants a unanimous vote requested the Chaplain to become their leader, and new courage was infused into the men for their further trek of a

hundred miles to the Colony. Local storekeepers had followed the party, and in order to prevent famine rates a co-operative Store was inaugurated, which frustrated any manipulation of prices, and saved much suffering.

Twenty-two townships, each of 36 square miles, were reserved for the colonists, the nearest station was 200 miles away, and Battleford, their nearest church, was just half way. The town was named Lloydminster, and from this centre the Chaplain organised the surrounding districts. In four years time another minister took his place when he was raised to the dignity of Arch-deacon, and the parish became a Rectory, which means that every cent of stipend and expenses is provided by the people. Other centres were made into separate parishes. Pioneering means hardships and inconvenience, and the founders of the Britannia Colony, whose coming marked an epoch of advance in Saskatchewan, experienced their full share. The Chaplain was accompanied by his wife and children, who faced all the difficulties, and it would be ungraceful if no mention were made of Mrs. Lloyd's very active share in building up the several strong church congregations which are now established around Lloydminster. She became the foster mother of a large number of English bachelors who lived near, and often sought the ever open Rectory door, more frequently than not carrying away with them a loaf of bread which contrasted favourably with their own productions. To many a suffering settler Mrs. Lloyd became a ministering angel, and by her kindness won the hearts of the settlers no less surely than the more vigorous actions of her husband commanded their confidence.

Scarlet fever had been brought into the community,

and the Lloyd family were amongst the sufferers. It was a sore trial, but under God's gracious protection, ~~they all recovered.~~ *the daughter recovered.*

In the party were men and women in the last stages of consumption. They had come out buoyed up with hopes of improvement arising from the invigorating climate of the North West, but the grim disease had already made fast its hold, and would not be shaken off.

The first weeks were spent in tents, but soon the hot summer necessitated other arrangements being made. Lumber had been obtained to line a log house, and this was built up into a rude shack about twelve feet long and six high. As the lumber was to be used again it could not be cut, the result being that there was more ventilation than even the most rigid sanitarian would consider necessary. Such were the conditions under which the Lloyds lived during the summer.

There was little chance of farming during the first year, and many of the men went off to "grading" on the railway; others went into the older districts to get work, whilst some added to their slender capital by carting for those who could afford to pay. The women and children were left at home, and when illness or trouble came it was the Rectory that furnished help. One woman, living in a rude shack with two young children, was taken ill, for whom Mrs. Lloyd, her son and daughter acted as nurse in turn. Then a man was brought in, dying; a tent was converted into an hospital, and here he lay carefully tended until the end. Sickness was inevitable; two thousand people having made a violent change in their mode and manner of life could expect no immunity, and it must be a source of

the greatest satisfaction to those who sent Mr. Lloyd out to know that by doing so they were taking a great part in that work which all civilized humanity regards as the highest—the care of their suffering fellows.

From the rough shack a move was made to a log house which had been purchased from a C.M.S. Mission to the North, hauled down to Lloydminster, and re-erected by the Indians. During the week this was the Lloyds' home; on Sunday it was also the Church. The bottom story was divided off into rooms by means of a curtain. On Sunday this was moved to the end to cover the stove and cooking utensils, but left still in view many things which the Archdeacon has laughingly referred to as not exactly in accordance with the Ornaments Rubric.

Whatever may have been the motives underlying the formation of the Colony, there can be no doubt that the prospects before the pioneers who left Liverpool on March 31st, 1903, were magnificent. The land allotted to them was amongst the finest contained in the rich District of Saskatchewan, and those who persevered have had little reason to regret the choice they made.

There can be as little doubt that it was purely a business venture, and a venture undertaken by those who had neither the stability nor the character to carry it to a successful issue. The patriotism and lofty Imperialism so much heard of, were only specious allurements of the promoters, but they drew together many of the best types of Englishmen, of whom Canada will be rightly proud. The Colonial and Continental Church Society did wisely in dissociating itself from the proposition as an emigration movement. It also did wisely in sending out a Chaplain, indeed it would have been guilty of

a dereliction of duty if it had allowed the Colony to go out without some provision for spiritual ministrations. Moreover it was fortunate in its choice. Archdeacon Lloyd is an ideal pioneer, he is able to suffer hardships and smile; his enthusiasm is contagious, it is impossible to be in his presence long without being fired with new zeal. He is also a dreamer and visionary. Given these qualities in one man there can be no question of his success in laying the foundation upon which other and more ordinary individuals will build the superstructure.

It must not be imagined that the Chaplain met with no opposition, or that the "Synagogue of Satan" was without representation in the Colony. There *was* a fight, a great fight, in which Goodness seemed to win, and then Evil conquered, a fight in which Lloyd won the skirmishes and lost the main battle. And yet, maybe the Archdeacon is prouder of this failure than of all his successes. It was the fight with the Whisky Ring.

The Liquor Problem in the West is even keener than at home. There is local option, apparently made to suit the publican. The physical effect of whisky is more terrible than at home. Many of the Colonists have left the Motherland because of some weakness, and it is generally considered that prohibition is the only safe policy. Many a man who at home has had his glass of toddy each night, who has given no thought to temperance legislation, and abhorred the extravagant language of abstainers as much as the abuse of the drunkards, has, without experiencing any ethical crisis, laid aside his beverage, and worked for prohibition.

✓ The Western Saloon is undoubtedly a hell, and a hell before which our worst taverns fade into harmless

institutions. When an attempt was made to get a license for Lloydminster, the Village Council asked the Chaplain to oppose it. He did so, successfully. The matter was referred to another court, and again the Chaplain—a penniless Clerk—fought the heavily subsidised Whisky Ring, and won.

There was quiet for a while, but only the calm before the storm. Money and political interest backed up the one side, love of fellow-man the other. Whisky got its way, and frail humanity was sacrificed in the interests of the Liquor Traffic.

Yet in this failure Lloyd appears greatest; greater than on Cutknife Hill, where as a soldier he did his duty, and the Government afterwards withheld the soldier's most coveted prize—the V.C.—because he was not a mercenary; greater than when, at the psychological moment he arrived at Battleford and drew together the disorganised forces of the Britannia Colony; greater than in his dreams of conquering Canada for Christ, and when the hearty applause of crowded halls in the old Country gave encouragement to his scheme. Yes, greater than in any of these was Lloyd when he was defeated, and failure marked his efforts. Against him passion, self-interest, and the greatest monopoly of the world had combined forces, fought and crushed out opposition, and conquered; but the moral victory was assuredly his, who inspired alike by his Master's example, and the wish to save the souls of his brother men, suffered abuse and calumny rather than desert his post.

When the time was ripe the Archdeacon turned his attention to the needs of the whole Diocese and evolved a scheme, which from its practical nature was at once wel-

came by the authorities in England. This scheme makes no pretension to perfection; it is admittedly an expression of willingness to receive half a loaf rather than none, but it had the advantage of being the only scheme of any worth put before the Church at home, and English Churchpeople showed their appreciation of the Archdeacon, and their confidence in his judgment, by according to it an unusually liberal measure of support. Such criticisms as the scheme received were chiefly from an idealist standpoint, and showed little appreciation of the practical side. It was stated that the tone of the Canadian clergy would be lowered and our status lessened, but anyone who had much contact with the band of men which sailed on April 19th would have little anxiety on this point, for the average character of the men was undoubtedly high. The method suggested was the only one by which the terrible needs of the Diocese could be met. No one, the Archdeacon least of all, suggested that Catechists were better than Clergy; the question was, "Can we get the Clergy?" and the unanimous opinion was that they could not.

The point most open to criticism was the number of clerical superintendents allowed for in the scheme. At least double the number is necessary for efficient control; and it would be infinitely better if no man had charge of more than four catechists.

The best available material was taken advantage of, and he is of more value who can profitably use that which is to hand, than the critic who writes of what he could do in hypothetical cases. There is undoubtedly a considerable element of danger in sending practically untrained men into isolated spheres of spiritual im-

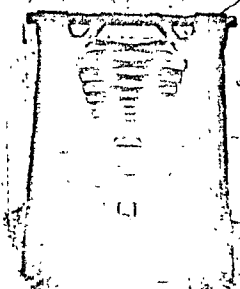


portance, but we have faith in God, Whose labourers they are. They will have a little more definite theological training before ordination to the Diaconate, and they will eventually get all the necessary parts of an English course; but their graduation in the *University of the Prairie* will have more than a paper value. It is not to be expected that all will turn out brilliant successes, but their failure will not arise from want of a spirit of willingness. Some from inability, temperament or health will be found unsuitable, but rather than talk of "failure," let us be ready to fill their places with better men. They will suffer more from their isolation, and from loneliness, than from the climate, and it would perhaps have been better had the apostolic precedent of "two and two" been adopted. Districts might have had to be reduced, but the mutual comfort and help of two men, likeminded in the Lord, living and working together would have produced a result much in excess of the extra cost.

Probably the weakest side to the whole scheme is the financial. The stipends paid to the men are really too small; this will, no doubt, be rectified by their people, who can, by contributions in kind, help to eke out the slender allowance. The support is only guaranteed for three years, and an impression is fairly common that *all* the Districts will be self-supporting in this time. They will not. Some few may be, but the bulk of the Districts will need longer assistance before financial independence is secured. Three years is an exceptional time for a parish to become self-supporting, and seven is a more probable period which must elapse before this desirable consummation is reached.

The movement has had a brilliant inauguration; no

expedition sailed under better auspices, or with more prayers, and there must be no going back. The thing has to be made to succeed, every man went out knowing this. Boats were burned behind, retreat is impossible, and failure must not arise because the Church at home is backward in matters of supply.



**Saskatoon Bridge.**

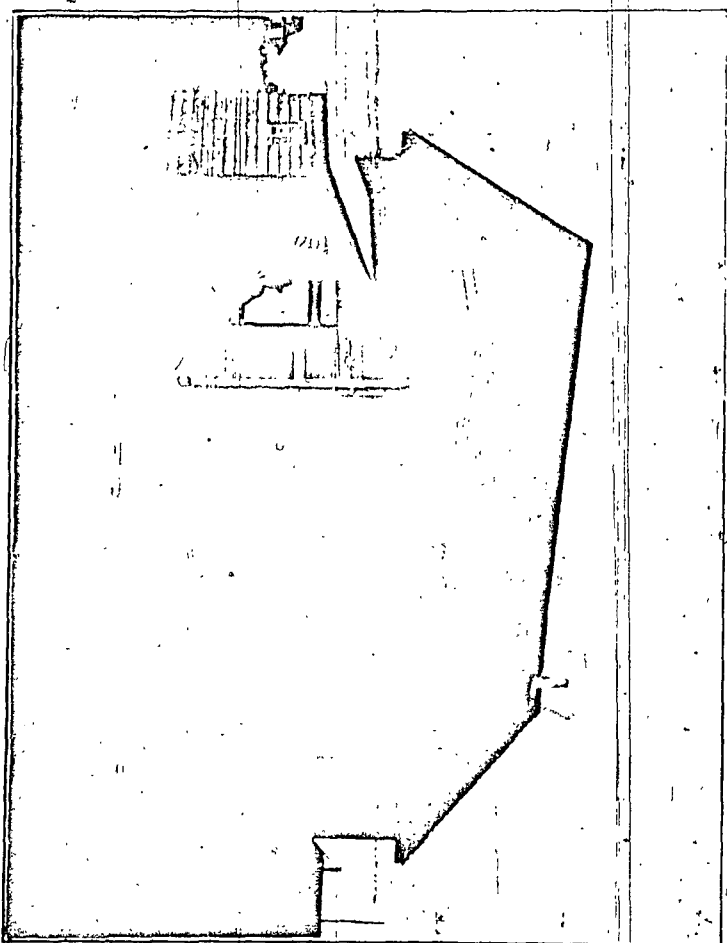
*The following pages are a reproduction of an Address to Clergy given by the writer before the Party sailed, and afterwards published.*

## ARCHDEACON LLOYD'S SCHEME.

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If we take up a map of North America, almost in the centre of it we shall find a place marked Winnipeg. Away past the Great Lakes, it is just on the border of a belt of Prairie which extends unbroken for nearly a thousand miles to the foothills of the Rocky Mountains. To this fertile plain a constant and ever increasing stream of immigration is flowing, and settlements are springing up on every hand. Great rivers flow through it, and along their banks Fur Traders long ago erected their forts and stations, where they bartered their "trade guns" and beads for the furs the Indians brought to them. Explorers had traced the rivers from source to mouth, but as recently as 1870 General Sir W. Butler, then a Lieutenant in the Army, wrote: "There is no other portion of the globe, where travel is possible, where loneliness can be said to dwell so thoroughly. One may wander 500 miles in a direct line without seeing a human being, or an animal larger than a wolf." Fort Garry, which was held by Louis Riel during the first rebellion, has become the city of Winnipeg, with a population of 110,000, and the country described in Ballantyne's "Young Fur Traders," is now the Province of Manitoba, its population nearing 400,000.

Ecclesiastically the prairies are divided into four Dioceses: Rupertsland, founded in 1849; Saskatchewan,



St. George's, Riversdale, Saskatoon.

(See page 63.)

in 1874 ; Qu'Appelle in 1884 ; and Calgary, established in 1887.

When the Diocese of Saskatchewan was formed tribes of Indians roamed at large over the whole country, and Bishop McLean was the first minister to settle in the land. His duties were practically those of a missionary, the only white settlers being the few agents of the Hudson Bay Company, who lived in the isolated forts.

A new era opens with the construction of the Canadian Pacific Railway in 1886, and European settlers began to trickle in. Every year the stream increased until it became quite a torrent. The bulk of these immigrants were aliens, and it was not until the beginning of the present century that the complexion of the stream began to change. The English Press began to devote considerable space to the opportunities offered by Canada to men who were able and willing to work, and would put up with the necessary inconvenience of pioneer life. The proportion of British-born settlers increased, and in 1906 nearly 100,000, forming one half of the total immigration, settled in the Dominion, whilst the authorities expect that the returns for 1907 will show a still larger increase.

When the free lands along the railway line were taken up the tide of immigration turned northward, and found its way into the Diocese of Saskatchewan. As recently as 1902, this Diocese was practically an Indian one, the settlers being few in number ; the only railway line was that running up to Prince Albert, with one train a week each way. It extends into the Province of Alberta on the West, and to Athabasca on the North. Its total area is about 200,000 square miles, but rather less than one

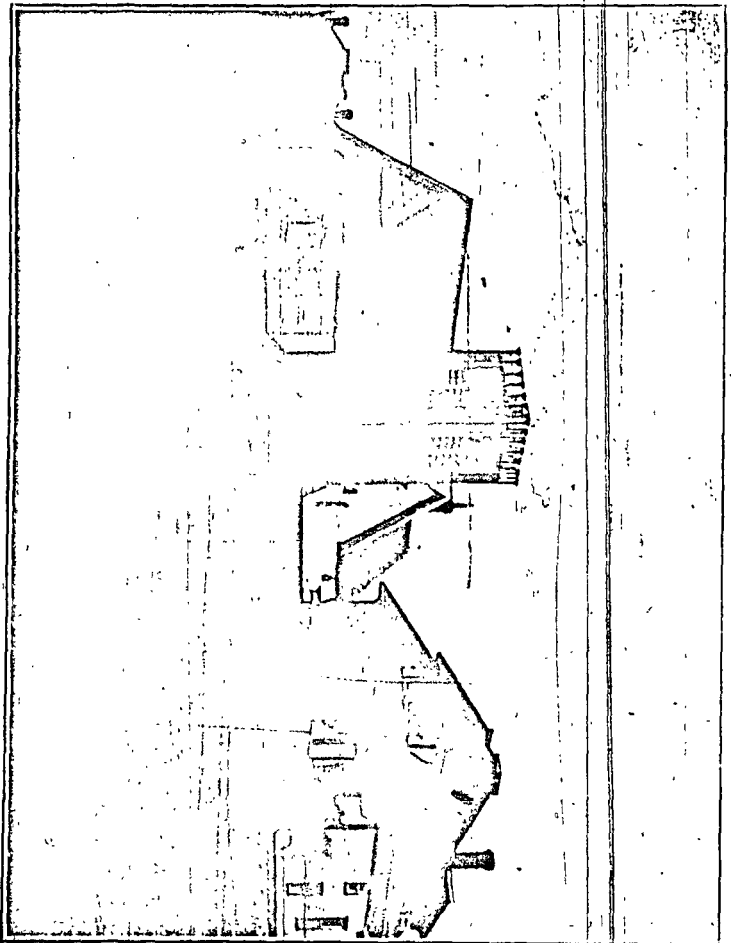
half is within the sphere of practical politics as capable of settlement. In 1902 a scheme was inaugurated for the formation of an All-British Colony, for which the Government reserved land just south of where the fourth meridian line crosses the North Saskatchewan River. Two thousand two hundred people left Liverpool on March 31st, 1903, and landed at St. John, N.B., the following week; five long trains being requisitioned to convey the party to Saskatoon, then a small station on the Prince Albert Branch. Thence they trekked 300 miles along the old Indian trails, in the first hundred miles passing only four houses, and none at all between Battleford and their destination. These immigrants scattered over four or five thousand square miles of prairie. Their nearest Church was just 100 miles away, at Battleford. The Colonial and Continental Church Society had sent out one of its Secretaries, the Rev. G. E. Lloyd, who volunteered to act as Chaplain, and this was the only provision for spiritual ministrations in the whole district. The first town was called "Lloydminster" in his honour. (See page 41.)

The people were scattered in every direction, and it was impossible to gather them at any central point; almost superhuman efforts were required to reach them. A rough plan was drawn out something like a cart wheel, with the hub at Lloydminster and eight spokes branching out irregularly from it. Leaving his home on the Saturday morning the Chaplain drove out to the farthest point along one of these spokes, an Evening Service was held, after which he rolled himself in his blankets and slept either on the floor of some hospitable shack, or under his buggy on the open prairie. Up early on the

Sunday morning he would drive in some miles and conduct Morning Service, then further in for Afternoon, and finally home for Evening Service in the little Log Church which had been erected at Lloydminster. In this manner he was able to conduct a weekly Service in the town, and one every week in the outlying districts, with additional Services as time and roads permitted.

Others settlers followed in the wake of the "All-British Colony," and soon all the available land was taken up. The Canadian Northern ran their main line right through the Diocese in 1906, and opened up 52 new stations. Now if the Church had been alive to the situation, a clergyman would have been put down at every station, for one clergyman every fifteen miles is not a large allowance. Instead of sending out 52 new clergy, only one was sent, leaving twelve men to minister to a settled country half the size of England.

A new problem has now arisen. Two trans-continental lines are in course of construction, and will be finished in 1908, the Grand Trunk Pacific, and the C.P.R. new Main Line; these are opening up 25,000 square miles in the south-western corner of the Diocese. People in this large tract of country are from 20 to 90 miles from the nearest church. Three years ago it was prairie without a settler; in 1905 a few people settled there. Last year, when the direction of the lines was known, a fair number took up lands in their vicinity, by the end of 1907 practically the whole of the free grant lands will be homesteaded. It is for this 25,000 square miles that the appeal is made to English Churchmen to give a helping hand to their fellow members, who form a goodly proportion of the settlers.



**St. John's Church and Rectory, Saskatoon.**

*(See page 63.)*



The Bishop sent round to the settlements bidding the Churchpeople hold on until the spring, and promising that they should not be neglected; it is for us at home to enable him to keep faith with these people. The Methodists have pledged their property in order to cope with the crisis, and young Englishmen have been imported to establish their churches. The Presbyterian Church, the richest and most influential religious body in Canada, is likewise making strenuous efforts to reach her people. Can the Mother Church of the Empire do less than give her own members the necessary help to establish themselves as self-supporting congregations?

THE NEW NATION which is being built up west of Winnipeg is as distinct from the Canadian nation as we know it, as France is from Germany. The whole religious future of this nation depends upon what is done in this and the next five years. Well did the Bishop of Liverpool say that "if we, the purest of all churches, neglect this opportunity, the Church of England will be discredited in the sight of the angels, and be deposed deservedly from her post."

It is impossible for the Diocese, still in its infancy as far as white work is concerned, to do anything for this 25,000 square miles. Whatever is done must be done from outside, and must be done at once.

The position of the Church of England in Eastern Canada, ranking fourth in point of number and influence, is not commensurate with the dignity of the Mother Church of the Empire, and this position is the necessary result of past neglect on the part of the Church of England.

The English visitor to Canada on landing at Montreal

naturally expects to find that in the capital of French-speaking Canada the grandest Church belongs to the Roman Communion, and in this he is not disappointed. But on turning to the Protestant Churches and entering one, which from its magnitude seems likely to be the English Cathedral, he finds himself in a Methodist Chapel which completely overshadows Christ Church, the seat of the English Bishop. Now this is typical of Eastern Canada, the Church everywhere comes fourth. Do you like playing fourth fiddle? This is the position we have to face in Eastern Canada, the more reluctantly as the result of our own neglect.

The history of the Church there is a history of lost opportunities, of brave men manfully struggling against overwhelming odds and waiting in vain for reinforcements from home. We have not been lacking in sympathy, indeed we have been generous with it, and when our people have gone out we have showered blessing and sympathy upon them, but little help. We have assured them that when the day comes that they are able to support a minister, we will see that their requirements are supplied. But others poorer Churches than our own— have seen their need and helped them in their spiritual distress. Then when the day has come, and it has not been long, that they could support their own minister, news has been sent that a clergyman was on the way, and the answer has come back: "We shall be glad to see a minister of the dear old Church in our midst, but as for us, we cannot join with him. When we were poor and neglected, others came to our rescue, and to leave them now that we are self-supporting would be mean." It ~~would~~ be mean and unworthy of their

nation if they did. Instead of first we are fourth, and all the regrets in the world would not retrieve the situation; the opportunity has been for ever lost, and so far as Eastern Canada is concerned we may face the inevitable.

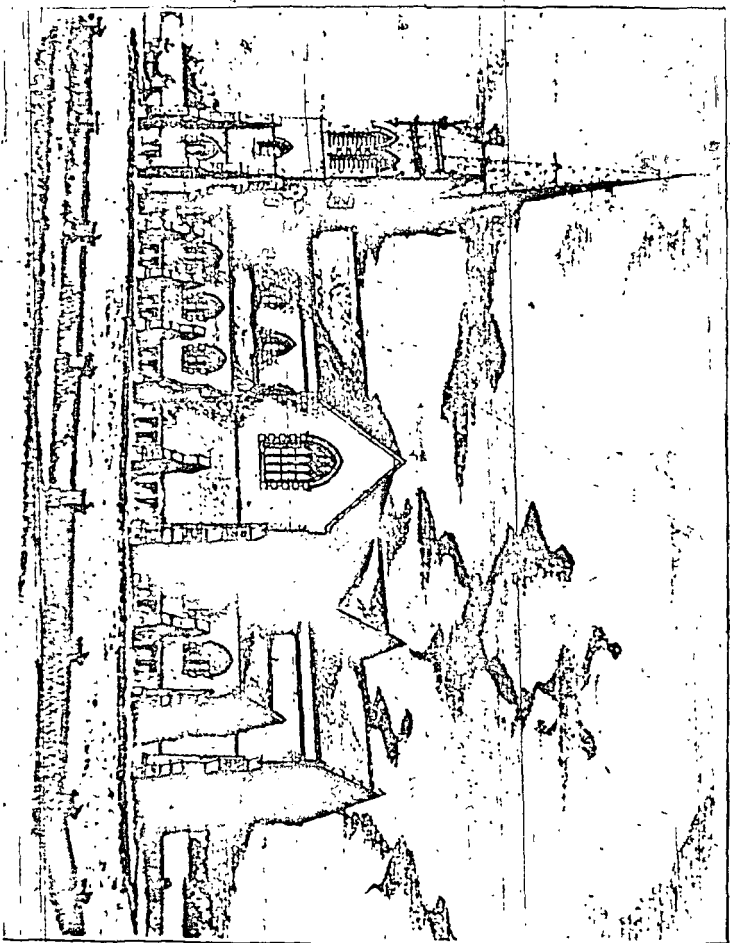
West of Winnipeg however, in THE NEW NATION which is growing up the opportunity is still ours, and, please God, the Church, (having shaken off her lethargy, and having determined to do for her own what she has long done for the stranger,) will seize it, and by wise but unstinted help in the years of its infancy—and they will not be long, for as the wheat matures quickly in the West so do its institutions—will build up a vigorous daughter Church, strong and hopeful, not ashamed of the fulness of her God-given faith, and working hand in hand with her historic Church of the homeland in the evangelisation of the whole world.

It is impossible for these people in their early years of settlement to support their own clergy.

In the first place because they are poor. We have yet to hear of millionaires emigrating because of their inability to spend enough money at home. The emigrants are drawn chiefly from those classes at home which have least money, many of them are assisted to emigrate, and the majority land in Canada with less than a £10 note.

Secondly, when settled on their own land, which the Government gives them on condition of certain specified improvements, they receive no return for their labours in the first year, and for two or three years every cent is required for implements, stock and home.

Again there is what from a Colonial standpoint must



Christ Church, Saskatoon (as planned).

(See page 93.)

be regarded as the curse of endowments. The historic Churches and rich endowments left to us by pious and devout forefathers have produced a generation of Church-people for the greater part ignorant of the privilege of supporting their own clergy. It is the exception rather than the rule for the English Churchman to support his minister; it has not been necessary for him to do so, and the change is very great when he goes to live in a district entirely without church or minister, and where these necessities must be the outcome of his own labours. They have to go back to the rudiments and learn the lesson of self-support. But do not imagine them slow in so doing; they quickly learn, and learn so well as to put to shame those in the old country.

It is the most urgent duty of the Church of England to help the Church in Western Canada.

The following statistics of immigration for the last four years indicate the impossibility of a Church of only 600,000 members coping with the crisis, even if the people were *Africans*. The appeal is *not* made for Canadians, though they may become such, but for English people in their first years of settlement when all their ideals are still English.)

#### STATISTICS OF IMMIGRATION.

Origin.	Year ending June 30th:			
	1903	1904	1905	1906
British .....	41,792	50,374	65,359	85,796
United States ...	49,472	45,229	43,543	58,816
Foreign.....	37,099	34,728	37,364	44,474
	<hr/> 128,364	<hr/> 130,331	<hr/> 149,166	<hr/> 186,086

Of the western Dioceses that of Saskatchewan is the most needy at the present time, because as a white diocese it is younger and poorer than the others. At

the beginning of 1907, when the latest map was published, the only "patented" land in the Diocese was that lying along the short line to Prince Albert. As the "patent" is issued after three years' settlement, and necessary improvements, this shows that practically the whole of the settlers have gone in within four years.

To pass therefore from the general to the particular, let us consider the 25,000 square miles of new country already referred to. The Bishop is responsible for placing the ministrations of the Church within reach of these people; he has promised them in the name of the Church of England that he will do so. The district has been divided into fifty-five parishes of about 400 square miles each, the utmost that one man can pretend to work. As Canada is a land of squares, these parishes have been arranged in squares of twenty miles, so as to include, where possible, a portion of the railway line. The ideal plan would be of course to locate a clergyman in each district, but with the present shortage of clergy at home this is impossible. The next best thing is to place a catechist in charge of each, with a clerical superintendent (having the oversight of ten or twelve men) who will drive backwards and forwards administering the Sacraments, marrying the people, and generally guiding the younger men. For the five clergy and fifty-five catechists, together with the necessary funds for their support during three years the Bishop is now appealing. The Church in Eastern Canada has promised to find £800 a year for the stipends and travelling allowances of the five clergy. The Church at home is asked to provide the men and £70 a year for the support of each Catechist. The disendowed Church of Ireland

has promised to support 10 of them, leaving the richer Church of England to find the remainder.

These Catechists must be men filled with the spirit of God ; be prepared to suffer hardships and inconveniences for Christ's sake ; and of such educational standard that after three years in the field with three months each year in college at Prince Albert, they may reasonably be ordained to the Diaconate, receiving a year's training in one of the colleges of Eastern Canada before proceeding to Priest's Orders. Men anxious for an easy time or a respectable occupation are not wanted. They must be

able to cook and look after themselves. Each man will be provided with an Indian pony, two-wheeled rig and harness, army tent, blankets, waterproof sheet, porridge pot, tea billy, and a few necessary utensils. The party

will sail from Liverpool on April 19th, and on landing will go straight through to Saskatoon where the Bishop will meet them. Without delay a start will be made,

one half going with the Bishop along the Canadian Pacific new line, the others led by the Archdeacon along the Grand Trunk Pacific. As each district is reached in

turn the man appointed will be helped to pitch his tent, and the party will move off. As soon as he is settled,

the Catechist will ride round to every habitation,

whether frame building, log hut, sod shack or bell tent,

will tell the people that he is sent by the Church of England to give them services, and he will hold a service

there if possible, with a congregation of one, two or

three. When the whole district has been visited, then

permanent centres will be selected for services :—here,

where the tent is pitched ; 20 miles away in the extreme

corner ; 10 miles thence in the centre ; 15 miles on in

the lower extremity. On the Saturday he will ride out to his farthest point for evening service, afterwards sleeping on the floor of some shack. Early on Sunday morning he will make his way to the next centre for Morning Service, some parishioner providing dinner for man and horse; without loss of time pushing on his way for afternoon service in another place, he will reach his "Church" just in time for Evening Service, after which he can return to his "home." So the start will be made, small congregations, scattered over many miles, and reached only after much hard riding. Before winter wooden buildings will be erected for the Catechists, these are facetiously termed "Lambeth Palaces," and cost about £30. Then as the districts grow, and it becomes impossible to gather the increasing congregations in the shacks which are so freely opened for services, little wooden Churches will be erected, with embattled towers, and costing only £50 for lumber, the congregation finding all labour. These Churches form fitting memorials for friends at home, and can be erected for the same sum as a single stained window.

Is the scheme feasible? The only answer can be a reference to the All-British Colony previously mentioned. Already, within four years of the people leaving England, the clergyman at Lloydminster is supported by his congregation. Sixty miles west, at Vermilion, is another minister, partly supported by the C.C.C.S. Twenty miles N.W. is another clergyman supported without help from England, together with eight catechists, all responsible for large districts, and the people are giving an ever increasing measure of self-support.



The brightest result of giving a helping hand to the settlers in their early days, is exhibited in Saskatoon. When this now important city was a straggling village, and that is only four years ago, the C.C.C.S. gave a grant of £300 spread over three years. At the end of three years the Incumbent became a Rector, which means that his parishioners provide the whole of his stipend. The small wooden church which had been erected by the people was converted into a chancel; a nave and transepts were added, a Church Room and Rectory were built, and a contribution of £13 given to the Missionary Society of the Canadian Church. Such a result should be sufficient to satisfy even the hardest bargainer; but it is not all. A daughter church has been formed about a mile and a half away, where from the beginning the clergyman will be entirely supported by the congregation, who are building a worthy edifice (*see page 54*). St. George's has been erected in another quarter of the city, and soon will be an independent parish.

In spite of losing some of its number, who have been drafted off to form the new churches, the original congregation has promised to double its contribution towards sending the Gospel to the settlers in the still newer settlements.

In other words, the C.C.C.S., on behalf of the Church of England, invested £300 in Saskatoon. It is already returning the equivalent of 8 % per annum in the shape of contributions which, though not passing through the Society, are for similar work, with every prospect of the interest being increased. Two self-supporting parishes have been established, churches and rectories have been

built, and a third independent parish will soon be formed. Thus £300 has produced a result which it would be impossible to imitate in England for less than £30,000. Truly it may be called a "gilt-edged investment."

It is not suggested that every place will develop as quickly as Saskatoon, but even if the cost of producing a self-supporting parish is double, the expenditure remains comparatively small.



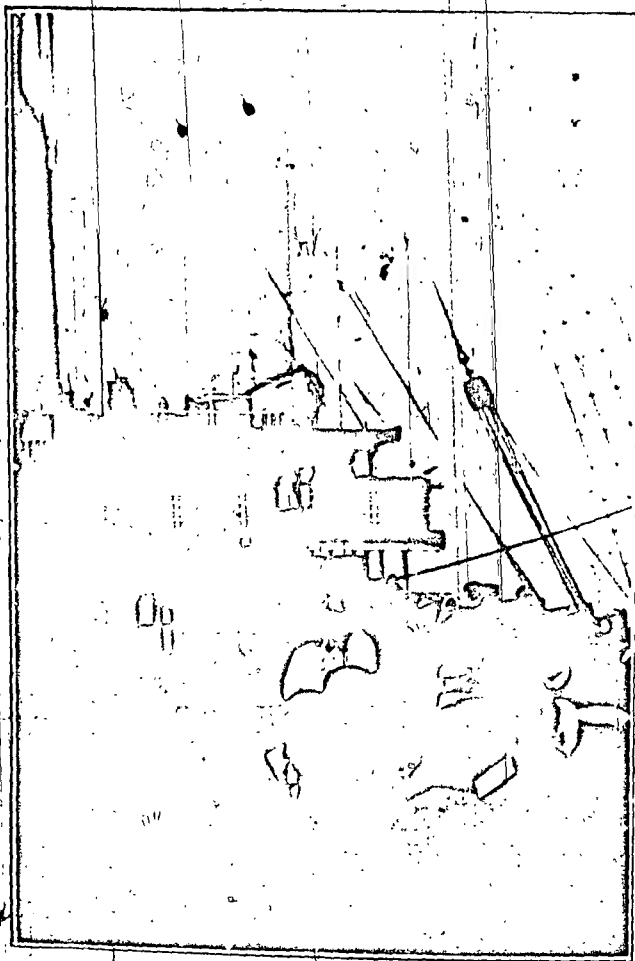
"Let the children *first* be filled."—*Mark vii, 27.*

## WITH THE SIXTY TO SASKATOON.



THEY were proud moments when, standing on the deck of the R.M.S. *Empress of Britain*, on the afternoon of April 19th, the last gangway was withdrawn, and the ship moved slowly into mid-stream. A crowd of well-wishers was on the Stage to bid us God-speed, in the front rank being the Irish Secretary and Miss Woolmer holding aloft the Society's flag—an Union Jack, with the letters C.C.C.S. inserted. Months of incessant work on the part of Archdeacon Lloyd and the Association Secretaries of the Colonial and Continental Church Society, well seconded by voluntary workers in many parts of England, had met with deserved success. Churchpeople had risen to a sense of their responsibility in a manner never before experienced, and the Scheme had been fulfilled in every detail. On the previous evening Hope Hall, Liverpool, had been crowded for the Farewell Meeting, and just before sailing the members of the party and their friends had assembled round the Lord's Table in St. Nicholas' Church, where the Saviour's Death was remembered in His Own appointed rite, administered by the Bishop of Liverpool.

The sea was like the proverbial pond, and we made many plans for our guidance on the voyage, most of which remained "plans" owing to the prostration of so



**"Checking" Baggage in Bay of Fundy.**

many of our number as the elements became less favourable. Saturday was an ideal day, and there was not a man amongst us who did not talk bravely of the sea. But by breakfast time on Sunday morning the motion of the vessel had considerably increased, and but few members of the party were in evidence.

The Saloon Service was conducted by the Revs. A. Clarke and A. J. Oakley, the former a retired Rector who, with his family, was going out to settle in Saskatchewan; the sermon fell to the lot of the Rev. James Boyle, and the collection was, as usual, given to the Seamen's Orphanage, Liverpool,—of which a former agent of the C.C.C.S. in South Africa is now Chaplain.

In the afternoon a number of Catechists conducted an informal Service on the covered deck of the steerage, and in the evening a short Service was held in the second Saloon.

The remaining days passed all too quickly; as the weather permitted Services were held on the different decks, and lectures on the geography and Canon Law of the Diocese were delivered by the Archdeacon.

In consequence of one of these lectures a Service in the steerage was postponed, with the result that a letter was received, signed by a number of passengers, asking that the Service might be held each day. This was pleasing, as it signified a definite desire for better things on the part of the new settlers for the Far West.

Thursday was full of excitement as to the time we should reach Halifax, where the mails and a few passengers were landed about midnight. The next morning we were in the Bay of Fundy and making for St. John, N.B. We just missed the tide, and were kept waiting

for some hours, eventually making fast alongside the wharf about eleven o'clock, on the evening of April 26.

The Customs officers had joined the ship at Halifax in order to facilitate despatch of baggage, and during the continuance of the voyage to St. John our belongings were brought up from the holds, and after examination by the Customs checked through to destination by the railway men.

Here the party was met by the Rev. W. A. Dark, N.E. Association Secretary of the C. & C.C.S., who had come over as Chaplain to the emigrants on the *Mongolian*, calling at St. John's Newfoundland, and spending a couple of days in fog and ice.

Most of the local clergy were on the wharf to meet us, as well as some of the Archdeacon's former parishioners from Rothesay. As the number of packages belonging to our party exceeded 600, it was decided to hold over the special cars until the morning, when after an early breakfast, we took our places in the train which was drawn up alongside the wharf. The party with Archdeacon Lloyd travelled in two "Tourist" cars; we journeyed in the more humble "Colonist," along with the Clarke family already mentioned, and other first-class passengers. Though the difference in fares is considerable the accommodation is very much the same, the only advantages that the Tourist Cars offer being that the seats are upholstered, that bedding is provided and made up by dusky porters, who also attend to the car generally. About nine o'clock a start was made, but not before we had put on board a supply of eatables sufficient for our six days' journey, consisting of tinned meats, bacon, cheese, pilot bread, biscuits, bread,

tinned milk and oats. Each man had his outfit with him, and these were piled here and there in the cars, which had soon the appearance of a country store. Our first stop was at McAdam Junction, near which the C.P.R. line enters the State of Maine, U.S.A., and we were supposed to be bonded through. It was a great relief to some of our number to find that this was not the terrible ordeal that had been pictured to them. Six miles further was Vanceboro, where we put back our watches an hour, having passed from "Atlantic" to "Eastern" standard time. At Brownville a stay of twenty minutes was made, and all the passengers rushed to the store to purchase as their fancy lead them. A striking feature about this general store was the large display of patent medicines, indicating one of the tendencies of the American people. The State of Maine presents an abundance of rough but most picturesque scenery, with plenty of water and suggestive of good sport. The hills were still covered with snow, and everything seemed bleak and inhospitable. The Penobscot River which we crossed at Mattawamkeag, is a favourite resort of sportsmen. Skirting the shores of Moosehead Lake, a magnificent stretch of 40 miles still covered with ice, we passed out of the United States at Boundary. Night was falling when we reached the famous Lake Memphremagog, which is dotted with many islands, and surrounded by rugged, heavily wooded hills. Two lofty mountains, Orford and Owls Head, are most imposing.

The Colonist car in which we travelled was not unlike the carriages on the Southport line of the L. & Y., a passage right down the middle, seats on either side, to



**Exercise on Board.**



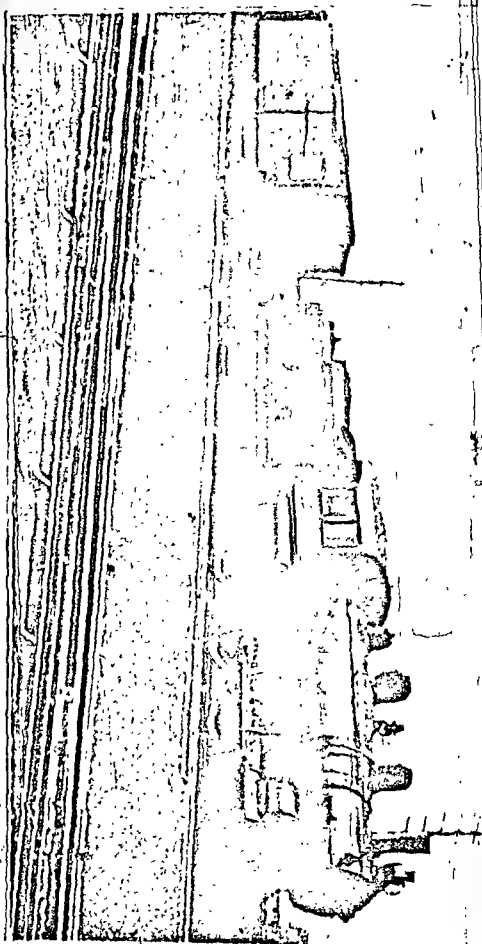
hold two and arranged *vis à vis*, the seats sliding together in order to form the lower berth for rest at night. Overhead is a shelf which can be drawn into a horizontal position, and forms the upper berth. Partitions are provided, (but are usually missing when an attempt is made to find them), which divide off the top berths, and curtains may be purchased at several stations, but though we had travelled over a considerable part of Canada we had never seen any of them. We secured the lower berth, hung one blanket up as a curtain, and after intimating that physical force would be called in to procure the ejection of any passenger making a noise, we dozed off to sleep. The hard boards and constant jolting were not conducive to sound slumber, and early on the Sunday morning we were out and about.

Each car is provided with a kitchen containing stove and sink, with just enough floor space for one person. The congestion when the whole car wishes to prepare breakfast at the same time can be imagined.

We were unable to ascertain whether fuel was provided for a Colonist car, and so had to pick up all the stray lumber we could come across at each stopping place.

Luxurious living is not the rule on an emigrant train, the ideal method of feeding is to balance a tin of sardines on one knee, a box of soda crackers on the other, and, as an Irish catechist said, a cup of coffee on the third.

In our car were several who had made no provision for the journey, and to these we gladly gave a share of our victuals, supposing that they had omitted to do so through inadvertence. But when opportunities for purchasing supplies passed unnoticed by these people, and they bought only picture post-cards and tobacco, we

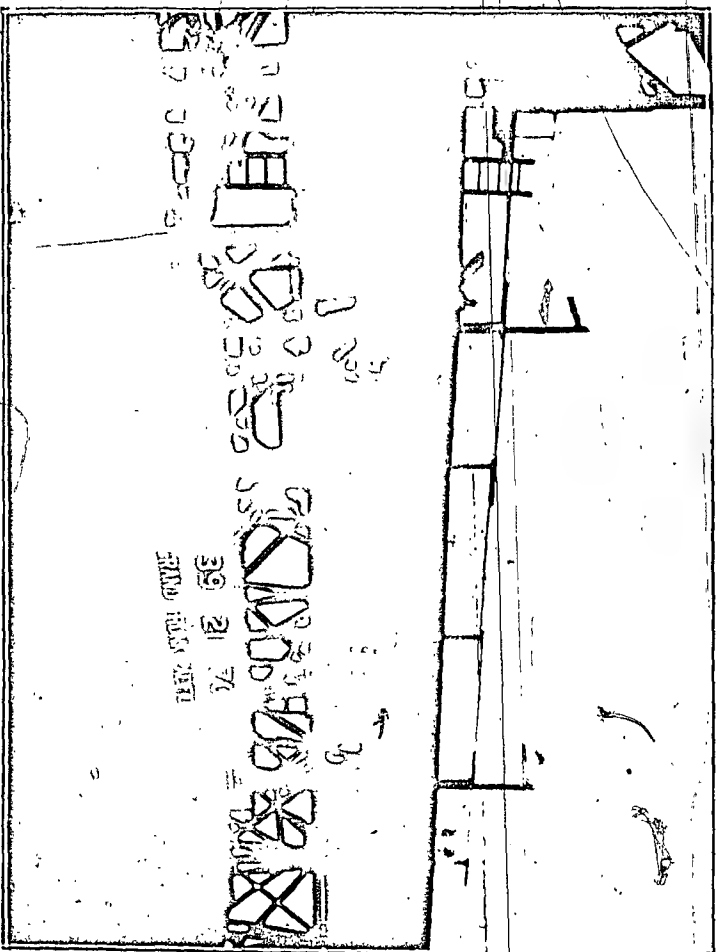


Our Engine at Smith's Falls, April 28th, 1907.

closed down upon them and left them to secure supplies elsewhere, though it was difficult for the "tender-hearted one" not to give them carte blanche with our stores.

About 8-30 on Sunday morning we reached Smith's Falls, the junction for Toronto, and here were joined by another special train conveying passengers from the s.s. *Ottawa* which had sailed on the 18th. Full Service was held in two cars, addresses being given by two of the catechists, who spoke well and with conviction. In the afternoon Service was held in each of the cars on the train, six catechists taking part in each. On Sunday evening at North Bay on Lake Huron, we organized an open air meeting on the Depot platform. The Depot being a favourite rendezvous for Canadians there was soon a big congregation listening to the proclamation of the great Evangel, but the conductor's cry of "all aboard!" brought the Service to an abrupt conclusion, and most of us joined the train on the move. Evening Service was held in two cars, and at our suggestion, though after considerable hesitation, a collection was made, which resulted in seven dollars being handed over to the Widows and Orphans' Fund of the Diocese. To an Association Secretary a Service or Meeting without a collection seems distinctly incomplete.

We passed Chapleau, (the home of a C.C.C.S. clergyman, and the scene of a terrible railway accident, a few weeks before,) early on Monday morning, and by noon were skirting the northern shore of Lake Superior, the greatest body of fresh water in the world. The track is laid along the edge of many rocky promontories, and follows, more or less closely, the sinuous coast line



Coal Shutes, Jackfish Bay, Lake Superior.

of the lake for nearly four hundred miles. Every passenger was enchanted with the picturesque scenery, and all agreed that the ever-changing vista was well worth a trip across the Atlantic to enjoy.

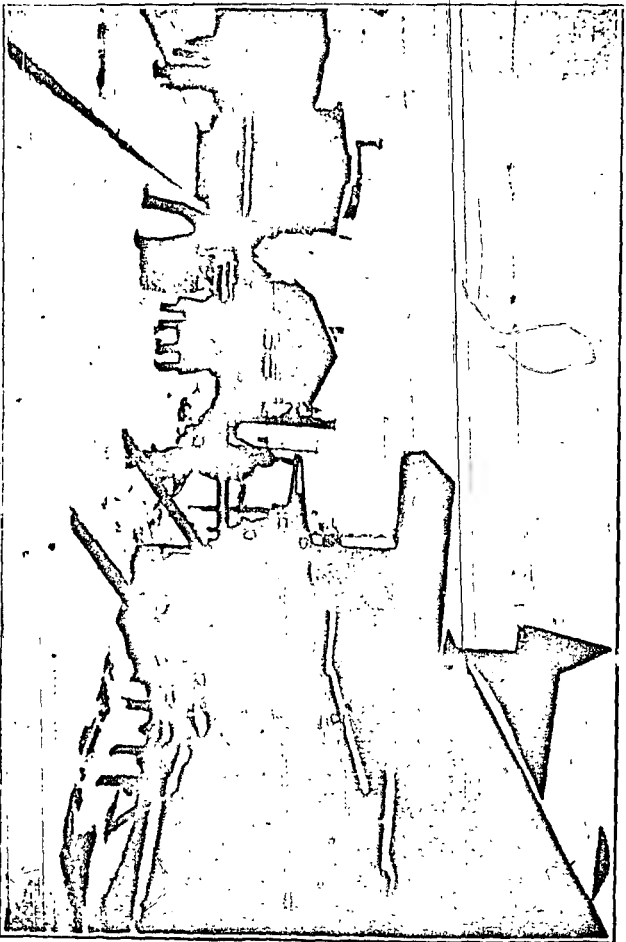
Port Arthur was reached about 19 o'clock, and Fort William a few minutes later. Here the enormous grain elevators were the centre of attraction. We noticed also a great quantity of railway construction materials ready for the spring.

The line beyond Fort William runs through scenery of the wildest description, rapid rivers and rock-bound lakes diversify the dense forests, rich in many kinds of mineral.

Along this route Field Marshal Lord Wolseley, then practically an unknown Colonel, led his forces to Fort Garry during the Riel Rebellion of 1870.

We hoped the Bishop of Keewatin would meet us at Kenora, but he failed to do so, probably because our train was much behind time. This is the See City, and stands at the principal outlet of the beautiful Lake of the Woods. Gold mining is carried on extensively in the country surrounding Rainy Lake, and great developments are expected in the near future. The population has grown enormously, and the anticipated additions will most certainly necessitate a considerable increase in the staff of the Diocese.

Already from a Christian standpoint the development since the formation of the See, and the appointment of Dr. Lofthouse, has been most encouraging. In the Rainy River district as recently as 1904 there was not a single agent of the Church of England, and no Service held in Rainy City, with a population of over 1,000 souls. During the Autumn of that year, a



White River Station.

Student from Wycliffe College, Toronto, was sent to take charge, and three months later a Church to seat 206 people was opened by the Bishop. At the present time there are five Churches, and four workers ministering to our fellow-countrymen and others in the district.

Snow had been falling throughout Monday, and the country looked like the Canada of popular idea, most of the photographers in the party taking pictures of the scenery.

Thirty miles west of Kenora is the border line between the provinces of Ontario and Manitoba, and the scenery is completely changed. The forests merge into the prairie, which stretches almost unbroken for nearly 1,000 miles until it reaches the eastern slopes of the Rocky Mountains.

The car in which we travelled was not booked to run beyond Winnipeg, and so we decided that the time had arrived when we should demonstrate the prandial possibilities of a Colonist Car. We ransacked our dwindling store for good things, and after much consideration evolved a menu, but little inferior to the Carlton's best. An invitation skilfully copper-plated in spite of the shaking of the train, was forthwith despatched by special messenger, requesting the pleasure of the company of the Venerable Archdeacon and Mrs. Lloyd to luncheon at 13 o'clock. The alacrity with which an acceptance was conveyed by the Archdeacon's Chaplain, suggested that the culinary capabilities of the Tourist Cars were not of the highest.

Two Catechists were beguiled into our service as waiters, and proved most efficient, save that they insisted

upon carrying on a running conversation with hosts and guests alike. Our fellow passengers entered into the spirit of the undertaking and lent us the only table in the car, besides giving us the sole use of the kitchen whilst we needed it.

Before the time appointed the Archdeacon and Mrs. Lloyd were seen eagerly threading their way through the intervening cars, and declining to enter into any conversation which might cause delay, but a resourceful "waiter" was despatched to meet them on our platform and discourse upon the beauties of the passing scenery until we were ready to receive them.

For the guidance of future travellers in Colonist Cars we venture to copy the card which was handed to Mrs. Lloyd as a memento of the occasion.

LUNCHEON TO THE  
VENERABLE ARCHDEACON AND MRS. LLOYD.

*Colonist Car.*

*C.P.R., April 30th, 1907.*

MENU.

Ox Tail Soup.

Salmon a la Bohemienne.

Roast Beef.

Green Peas.

Sweet Corn.

Xmas Pudding.

Saskatoon Sauce.

Lloydminster Toast.

Cheese and Biscuits.

*Dessert.*

Sweets.

Fruit.

Café.

Sixteen o'clock found us in Winnipeg—the Gate of the West; a city typical of the rapid progress of the new land, and having increased its population from 230 in 1872 to 110,000 in the present year.



Here we had to stay six hours, and some who had accompanied the party left us, among them the wife and family of a catechist already at work in the Diocese, who had come out to re-join him. Mrs. Norris was going by the C.N.R., and had to wait until the following day for a train. So we saw her comfortably installed in the Immigration Hall, which surprised us by its accommodation and spaciousness. Here they had a room with beds, and everything in first-class order, provided by the Government without charge.

Taking advantage of the stop at Winnipeg we called upon the Archbishop, (who was unfortunately away from home), and Mr. Burman, the Society's Hon. Secretary for Rupertsland, who has since our return received a well deserved honour in the shape of a Canonry conferred upon him by the Archbishop.

From Winnipeg onwards the journey lay over the prairie, rich black loam land, but too flat to be interesting. Prairie fires were burning on both sides of the track, which was thus illuminated for miles. Our Irish catechists would have it that these were illuminations of welcome to the party.

At 9-30 on Wednesday morning the train drew up at Regina, and our cars were side-tracked. The C.N.R. train for the Prince Albert Branch had gone out to time and we had to remain until next morning.

Splitting up into parties we explored the city, which is the Capital of the Province of Saskatchewan. Here great development has taken place, and substantial buildings are being rapidly erected. The English Church is a fine new structure, and stands by the old wooden shack which was for years the Church in Regina,



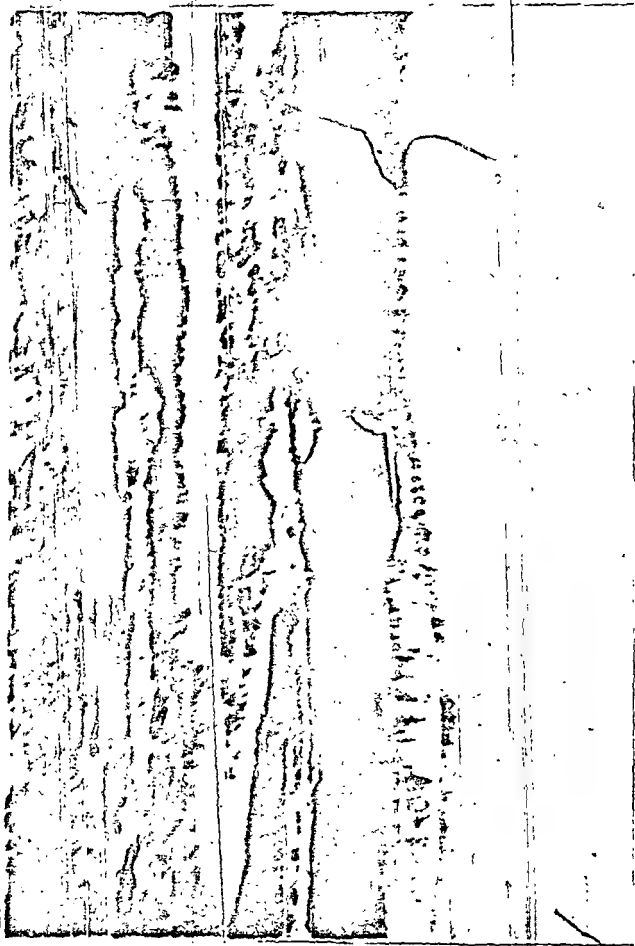
Water Transport.

and is now used as a school and parish hall. Advantage was taken of this break to write and despatch letters home, and many were the picture post-cards addressed to those who had been left behind.

In the usual English manner, with the added impetuosity of youth, some of the Catechists were over anxious to "fit out" in Regina. "Broncho buster" hats and fringed gloves were bought under the impression that these were just the things for the West. Probably it was a judicious care for our own lives which induced us to persuade them to cancel a partly arranged agreement under which seven cheap Belgian rifles were to be purchased for the price of six, but the Storekeeper was very little pleased at the change. The business man of Regina is "hustling" in his methods. (This was used to their advantage by three Catechists who were hailed by a gentleman in a motor, and taken all round the city in his car to see the choice lots of real estate, and all before they had opportunity to say that the *real estate* they sought was of a different kind.)

It was St. James' Day, and the Rector arranged a special service, which was well attended, and at which he preached on James i, 5 and 6, offering some good commonsense advice, the result of his experiences, but above all emphasising God's gift of wisdom as their great need.

Here we were face to face with a problem, as all the hotels were full, and where to stay no one seemed to know. We suggested either the Parish Hall or the Dominion Immigration Hall, but were over-ruled in favour of a new hotel which was specially opened at the Archdeacon's request. Bedding and rooms alike were

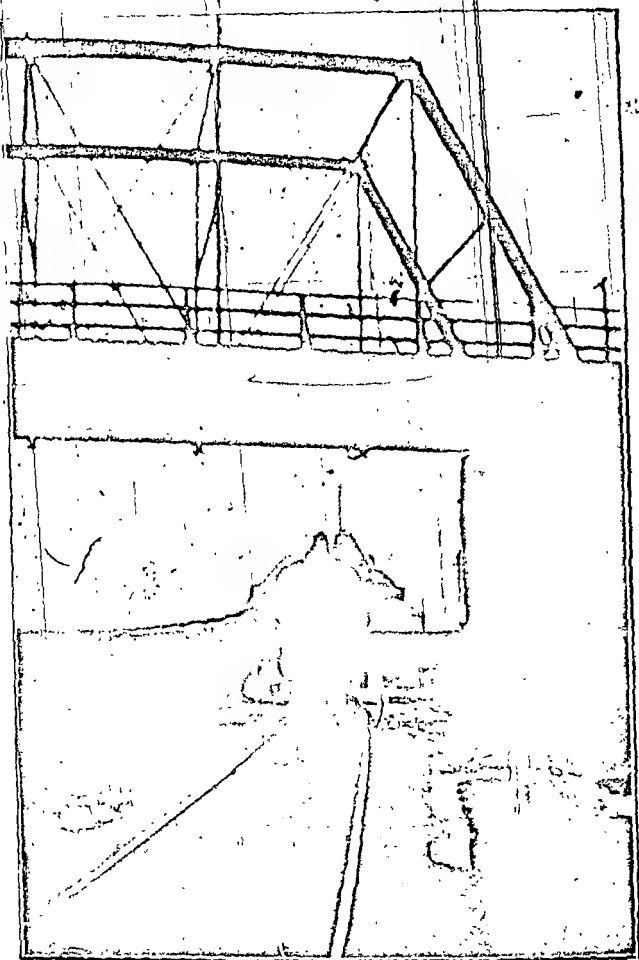


May Day in Canada.

damp, and it was nothing less than a miracle that serious results did not follow; as it was some half dozen men were incapacitated for work on our arrival at Saskatoon. Personally we determined to take no risk and preferred to sleep in great coats on the top of the bed. We were out early next morning to transfer our baggage from the Canadian Pacific cars in which we had travelled to those of the Canadian Northern Railway in which the journey was to be continued.

For some unaccountable reason our train was an hour late in starting, and we had the pleasure of seeing the train which left Winnipeg 24 hours behind us arriving in Regina before we left. On the pilot were portions of a cow which had been trying conclusions with the engine, with this unhappy result.

The track lay on what is probably an old bed of the Saskatchewan River, its course having at some time been diverted. Owing to the land on either side being held by speculators, not a single town of any size was seen between Regina and Saskatoon, the homesteads lying away from the immediate vicinity of the line, but on every hand evidences of future development were observed. Little villages were springing up along the line. We were side-tracked in several places, and at Kenaston were held up for a considerable time whilst a fire in the water tower was extinguished. The cars in which we were travelling were very crude, and compared unfavourably with those of the C.P.R. We were two hours behind time when we reached Nutana, a suburb of Saskatoon, on the south bank of the Saskatchewan, and had our first view of the city. A wooden bridge crosses the river, and as our train entered the depôt we



**Train at Kenora, Ont.**

observed a crowd which proved to be the Vestry and other Church-people who had come down with the Bishop and Diocesan Clergy to offer us a welcome.

They escorted us to the Church-Room, which was soon to become an historic building, where a meal was provided for us by the ladies of the congregation, to which we did full justice. Afterwards a number of speeches were made, that by the Bishop being an official welcome. Up to this point the catering had been done by the Archdeacon, and each man was responsible for cooking his own food. Now, the Archdeacon said, that as the men were receiving stipends they must provide for themselves. At our suggestion they decided to discontinue this wasteful method, and have all the food cooked together. It was further agreed that the cost should be limited to 25 cents a day per head.

As soon as the company had dispersed, we converted the Church-Room into a "Hotel"; chairs were taken out into the open, the piano and organ pushed into a corner, and camp bedsteads packed as closely as possible over the available room. There was not sufficient floor space for the whole party, so the Irish contingent took possession of a shed which had been erected as an overflow ward of the Hospital.

Dressing was no easy matter in the narrow space between the rows of camp beds, and until the congestion was relieved by the dismissal of some of the party to their work, we just removed our boots, and, wrapping ourselves in the rough blankets which had been provided, slept as best we could. The presence of the Irishmen during the daytime was appreciated, as their keen sense of humour enabled us to discover the *comedy*

in incidents which might otherwise have been regarded as *tragic*.

Winter had not yet broken, the thermometer still registered as much as 27 degrees of frost during our first week in Saskatoon, and the one inch boards which formed the walls of the building offered but little protection against the cold.

There is a large stove in the middle of the room, and many eager stokers piled on the wood during the first evening. By 23 o'clock the room was uncomfortably hot, and we went to sleep, to be awakened about two by the cold, the fire having burnt itself out. The next evening an energetic stoker in trying to put on more wood than the stove would hold knocked down the stove pipe, which descended on some of the party beneath, and covered them with charcoal and ashes. Our experience of the third evening was the climax. The piping had been replaced so well that the end had been pushed right into the chimney, and left no room for the smoke to get out. When the fire was lighted the room was filled with fume. The fire was extinguished, and the windows opened, and kept open all night, giving the majority of the party their first real experience of Canadian cold. We split up into separate crews which undertook to perform the domestic duties in turns. S. L. White volunteered to act as cook, with Coulthurst as assistant. Alderson said he was good at book-keeping, and tried to keep the accounts in order. Davidson undertook the difficult task of catering, and his deep voice might be heard every morning demanding 25 cents per man for the day's rations; and not a little amusement was occasioned by the attempts some

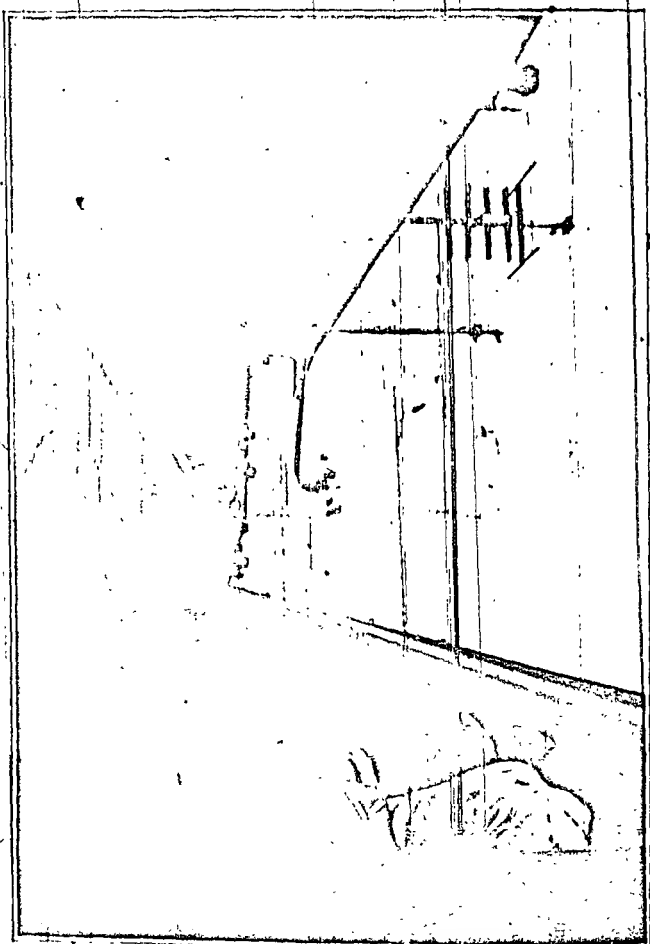


of us made to secure a discount by offering to pay for a week in advance.

The porch was divided by a partition, one half served as kitchen, the other as wardrobe and lavatory, enamelled basins on chairs being used for our ablutions. There were many opportunities for exercise, lumber had to be sawn for fuel, water carried and dishes washed, much of the morning being taken up in these duties.

A shilling a day would not allow of luxurious living even in England where food is cheap, and in the West it means very plain fare. For breakfast we had porridge and tinned milk, tea, bread and jam, (no butter was to be had ;)—we started well with English jam, but the price was prohibitive, and we had to fall back on local produce in the shape of something which was labelled "Compound Strawberry Jam." How we longed for something *simple* as we hunted for the strawberries! Tea was similar to breakfast with the omission of porridge, whilst for dinner we usually managed some sort of meat followed by boiled rice and stewed (dried) fruit. We tried steak first of all, but our teeth declined to negotiate it, twenty years labour in a bullock team having a tendency to make meat anything but tender; then we had it minced, and our menu ran in cycles of minced beef,—rissoles,—curried beef,—minced beef, etc.

As soon as the tents arrived (though by this time a considerable number of the men had gone to their posts) a move was made to the plot of ground near Christ Church, where the Deaconess Home is to be erected. Here the tents were put up and life was conducted as on the field. Each man had his own outfit, (including a stove made of thin sheet-iron, which requires banking



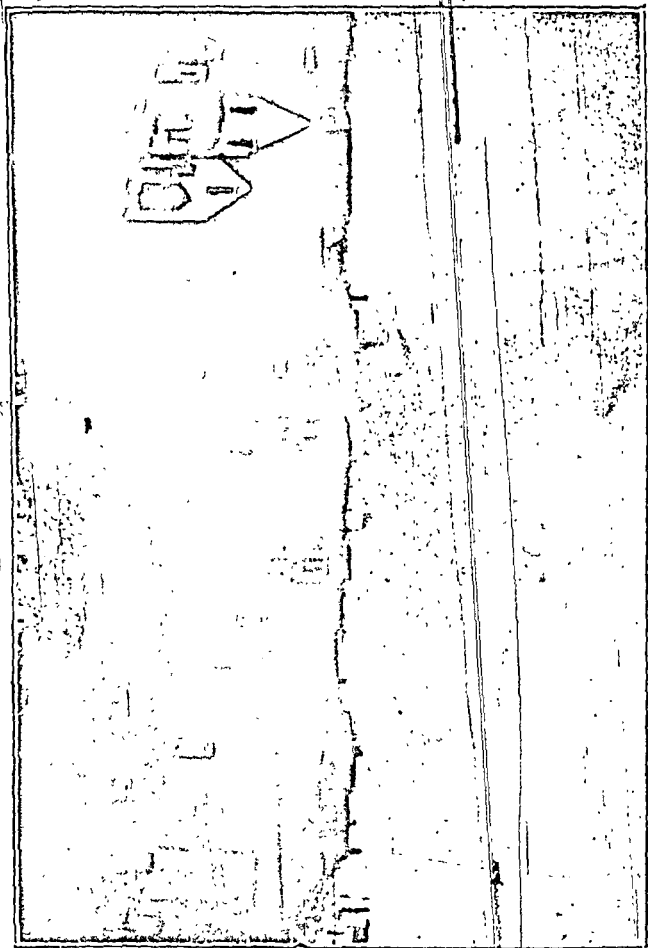
Arrival at Regina, Saska.

round with sods) and did his own cooking.

Lectures were given during the day on different subjects, but all seemed to turn in the direction of practical advice for their conduct in their districts. *Liturgies* was the favourite subject and covered ground which would astonish an English professor. Bread-baking, care of horses, and elementary practical mechanics were all included. Looking over a Catechist's notes under the heading "*Liturgies*" we read, "Look well after your horse," "Don't forget to tie your team in a sheltered spot," "Be careful of swelled head."

Saskatoon presents one of those incongruous mixtures so plentiful in the West. A very humble shack stands side by side with a magnificent general store; a large stone house in well laid-out grounds is neighbour to one which resembles a home-made hen-cote. A bullock team and a very showy motor-car stand in the same barn. New and substantial buildings are going up on every hand. The prospect of three railways centring in their city has made the citizens enthusiastic, and the land has already been divided off into town lots for some miles round. There seems every probability of the city becoming one of the three great cities of the West, and it must be a satisfaction to know that the Mother Church of the Empire is so well represented.

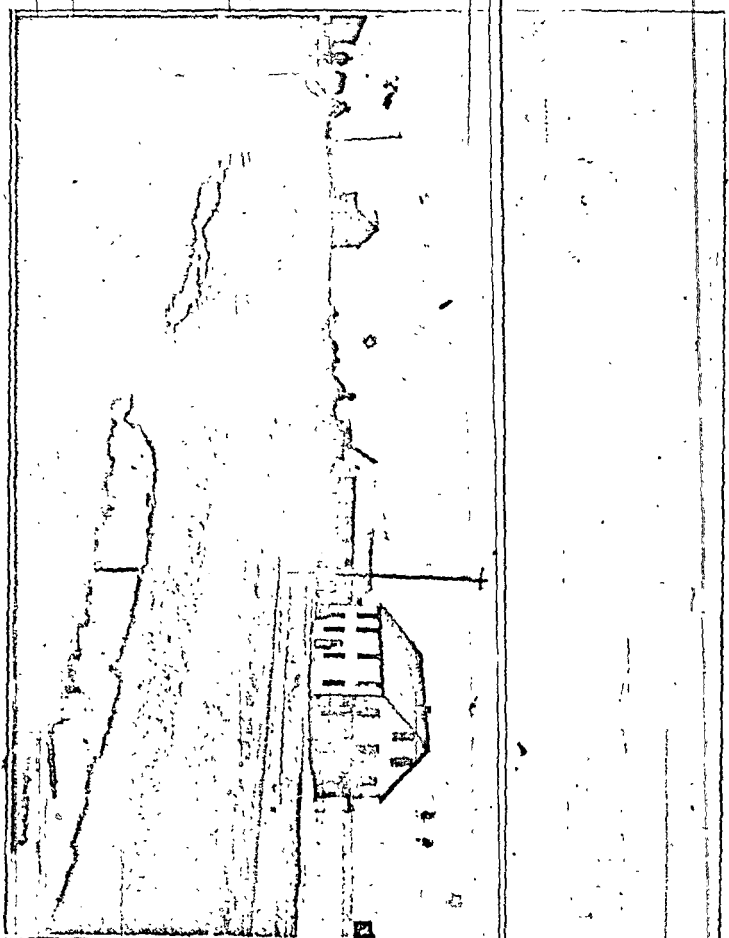
An incident which aroused considerable interest was the removal of a large livery 'barn' or stable from a position near the Church to the other side of the town. The building was raised by jacks on to rollers, and then moved by a windlass which was worked by a horse. The progress was slow, and the building blocked up the street several days at different points.



Regina, Saska.

The Rector, the Rev. D. T. Davies, a former C.C.C.S. Association Secretary, has done well for his Church; with a foresight unusual in Church matters he secured sites for new churches when land values were very considerably lower than at present, in the Ashworth Holmes property, about a mile and a half from St. John's, and west of the track in Riversdale. In each of these places wooden churches have been erected, and in each case a nucleus for a strong congregation has been secured. The former is known as Christ Church, and is exceptionally well situated in what will eventually be the chief residential quarter of the city. Mr. Ashworth, who has developed the property, is a strong and generous Churchman. The little congregation here are determined to have a minister, and to be self-supporting from the commencement. Mr. Hutchings, one of the Catechists, is conducting the Services until they can secure a Rector. The people have entered on a very ambitious scheme of Church building. Foundations have already been laid for the nave of a church, which when finished will cost something like £20,000, and be the finest and most English-like church in the West. The mother church of St. John, itself a grantee of the C.C.C.S., will be proud of her daughter. The new church at Riversdale is dedicated to St. George, and will provide for the artizan class, a large number of small dwellings going up around it. Here Mr. C. Barnes, one of our party, is in charge, a start having been made by Mr. Gibson, who left England in 1906.

The story of St. George's shows what might be done by many congregations in the old country. The parishioners of St. George's, Gateshead-on-Tyne, after



Sidetracked at Kenaston, Sast.

a sermon for C.C.C.S., by the N.E. Association Secretary, determined to build a daughter church in Canada, and before the Sunday closed, the Vicar had received promises of sufficient support to guarantee the success of the undertaking. £51 15s. od. was the total amount received, and this small sum had paid for the church in which that Secretary preached on May 5th, 1907, the lessons being read by one Catechist from the next parish in Gateshead and another from Tynemouth.

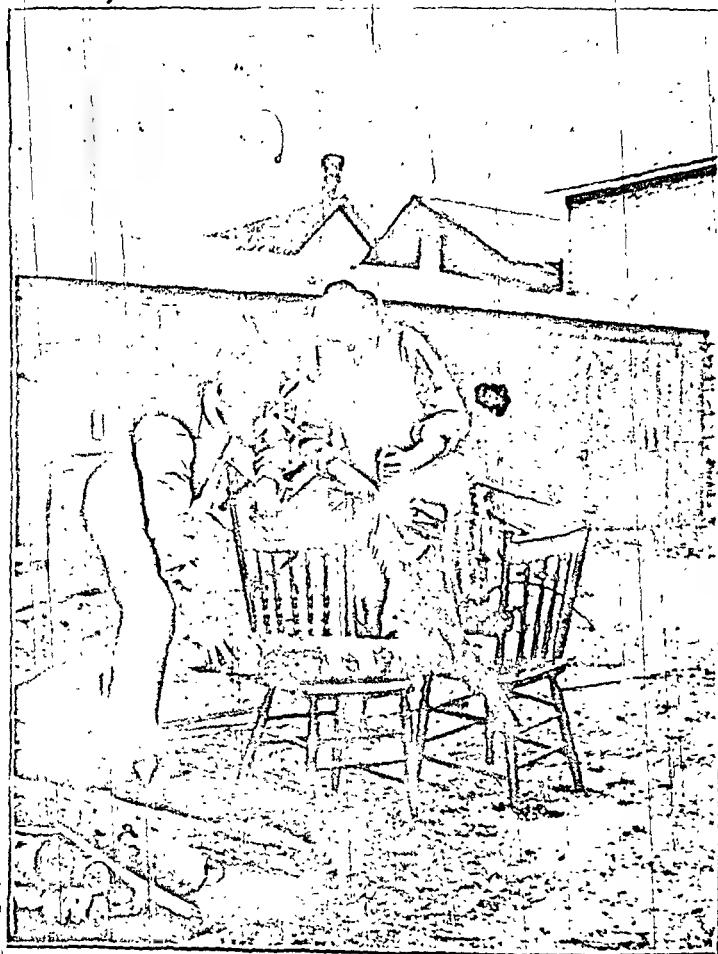
The statement that £50 will provide the material for the shell of a church (the people giving the labour and providing furniture) should encourage other congregations and individuals in the Homeland to emulate this example. To complete the building a lining is necessary, but this is usually left until the people are able to pay for it. They look to us for necessities not luxuries.

In some of the churches which have been erected in other parts of the Diocese, the porch has been carried up above the roof so as to form a tower with embattlements, giving the structure quite the appearance of an old English country church, and stamping it unmistakably as a House of God.

The Churchpeople of Saskatoon showed us much kindness, and invitations were constantly coming from people we had never heard of, to go and enjoy their hospitality.

One theatre provided amusement for the town, its chief attraction being some living pictures of the Thaw Trial which were advertised in flaring letters.

The sanitary conditions of Saskatoon are still most primitive, and water is drawn from the river and sold from carts at a price equivalent to 10d. a barrel of



**School of Domestic Economy.**

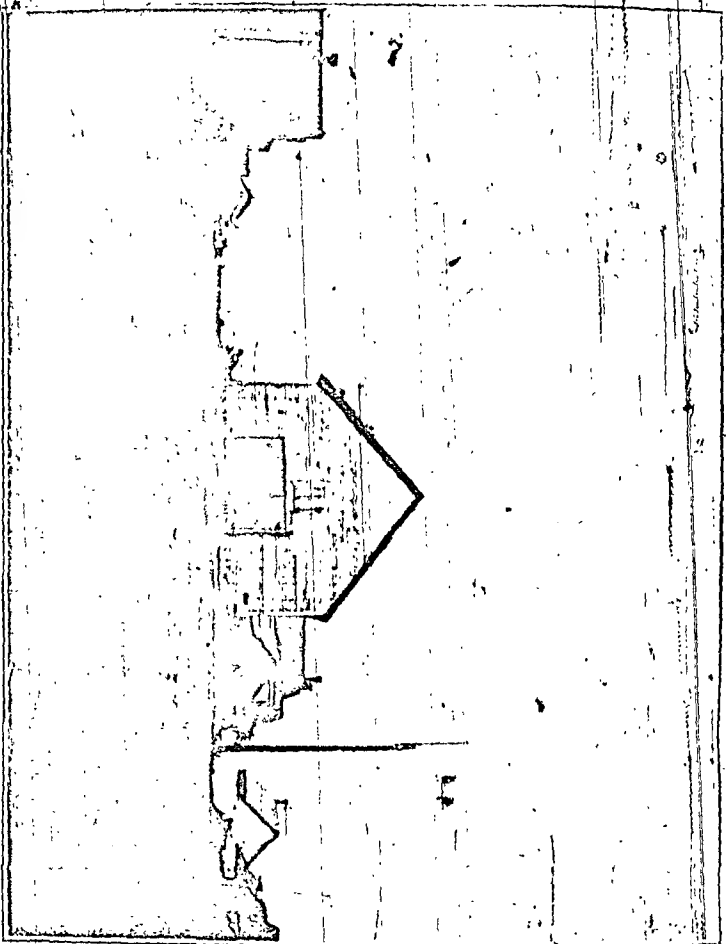
**"Preparing Fuel."**



about 30 gallons.

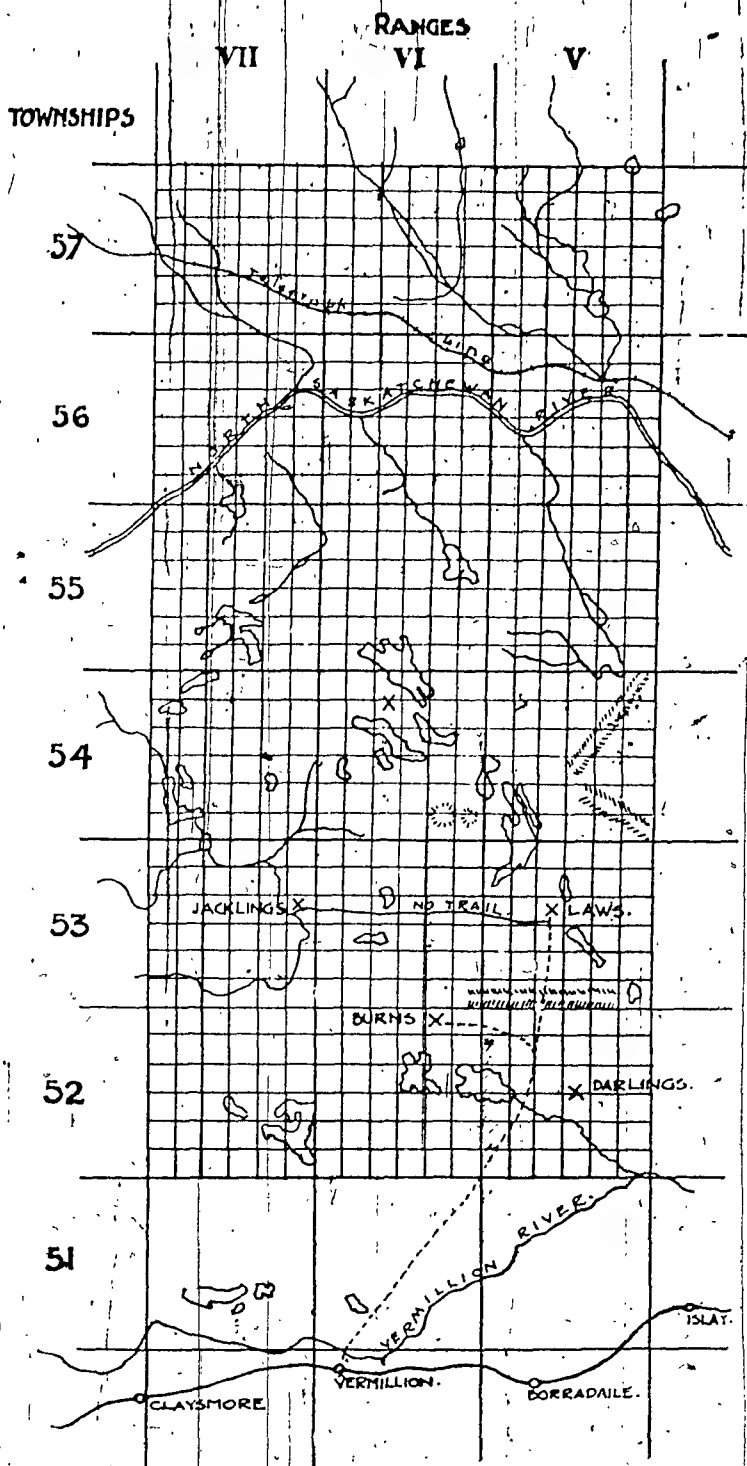
The development of the city commenced with the coming of the Britannia Colony in 1903, and most of the now wealthy men of Saskatoon made their first start toward a fortune at that time. The usual Western "real estate" man is much in evidence; every third building seems to be a real estate office, the business being practically of the nature of stock and share buying. The bulk of the property is held by speculators who have no intention of building, titles being bought and sold as the market rises or falls. Probably the majority of the fortunes in the West have been made in "real estate," and the temptations to dabble in it are very great. It has become quite a regular practice for ministers of other churches, but not for our Clergy, to indulge in a little speculation. In one of the Western cities the Presbyterian minister appears almost daily in the newspaper as the buyer and seller of cheap lots. Considering that the stipends paid them are usually larger than those paid by the Church, this speaks well for the whole-heartedness of our men. The consequence of all this speculation will not be felt until a serious failure in the crop brings with it both hard times in the country, and a temporary cessation of settlement in the West.





Moving Livery Barn, Saskatoon.

# NORTH VERMILLION.

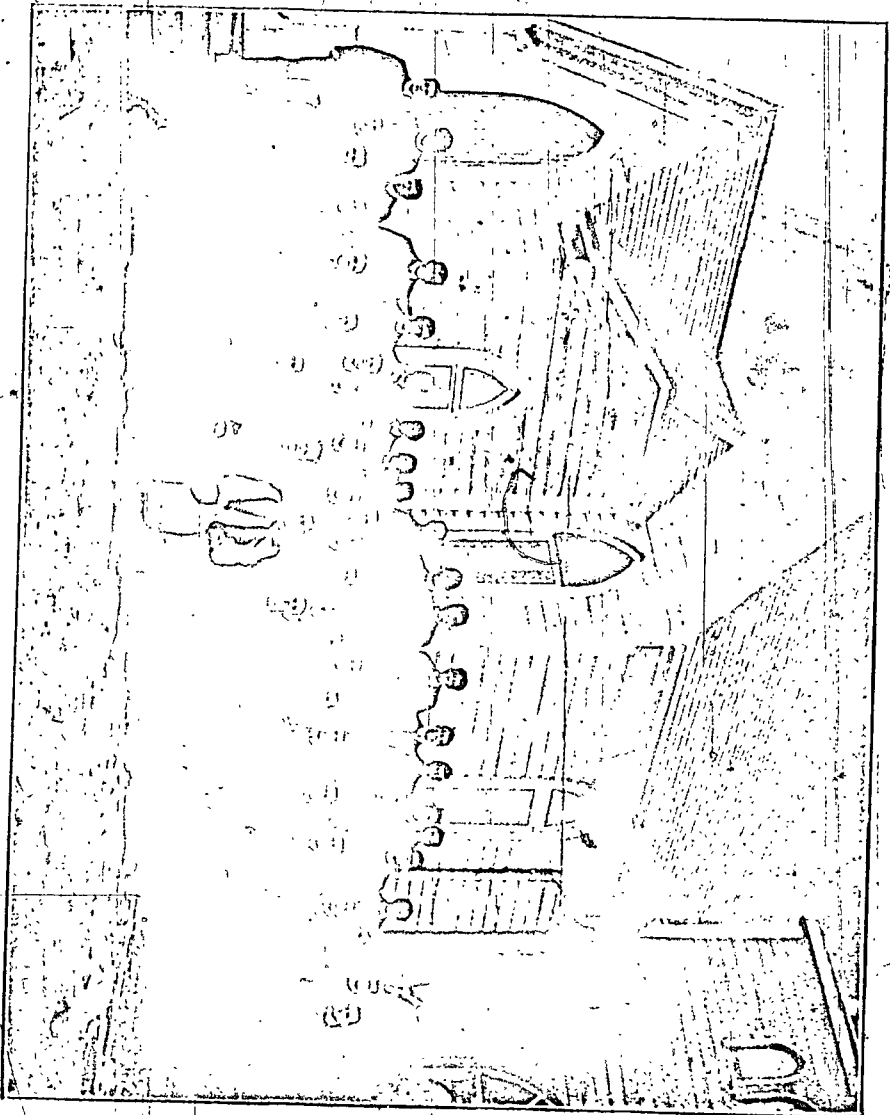


The large squares represent townships of 36 square miles.

The small squares are sections of one mile.

Services are held at places marked X.

(See page 127.)



The Bishop of Saskatchewan and the Party.

Bishop Menhance, Rev G. E. Lloyd,

## CATECHISTS AND THEIR STATIONS.

### Prince Albert Line — Going North then East

Saskatoon.....	Chas. Barnes*	✓
Warman.....	Brandt	
Rosthern.....	Cardwell*	
Skipton.....	Cross*	✓
Prince Albert....	E. G. White	
North Prince Albert.	Butcher	
Cecil.....	H. A. Clarke*	✓
Deer Lodge.....	Walston	
Kinistino.....	Willoughby	
South Melfort.....	Hadley*	
Tisdale.....	Parkerson	
Mistatim.....	Kemp*	
Etiomami.....	Sullivan*	

### C.N.R. Main Line going West.

Clair.....	Garbett	✓
Watson.....	Hodson*	✓
Humbolt.....	Crosse	
Vonda.....	Smith	
Borden.....	Gosden*	
Meeting Lake.....	Marshall*	
Ruddell.....	Good*	
North Battleford.	Williamson*	
King's View.....	Davis*	✓
Bresaylor.....	S. L. White	
Paynton.....	Roberts	
West Jackfish.....	Eller	
Turtle Lake River.	Richardson	✓
Forest Banks.....	J. H. Barnes*	

Hewitt's Landing.....	Rew	
Marshall.....	Bottom*	
Kitscoty.....	Cordon*	
Islay.....	Edwards	✓
N. Vermillion.....	Alderson*	
Marwayne.....	Child*	✓
Manville.....	Deacon	✓

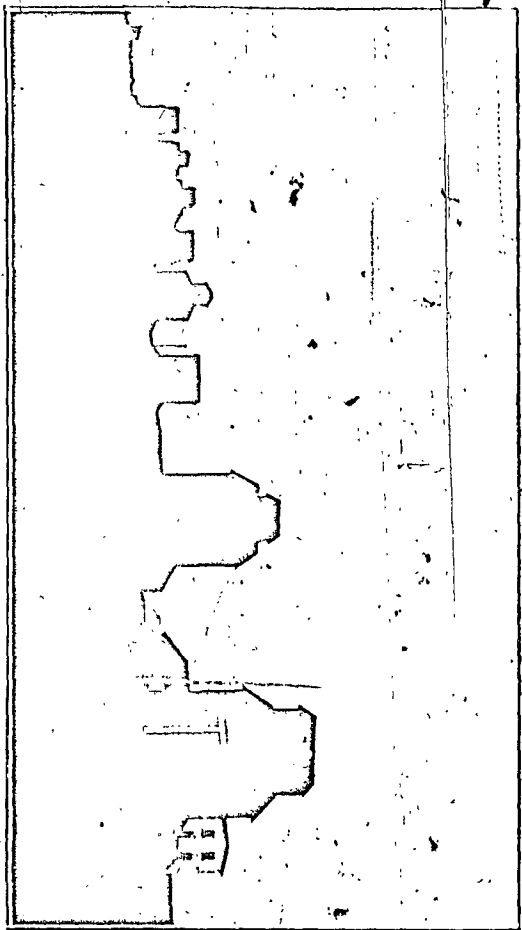
### The Grading.

Elstow.....	Whiting*	
Floral.....	Hutchings*	
Merrill.....	Gibson*	✓
Asquith.....	Greenhalgh	✓
Perdue.....	Kent*	✓
Naseby.....	McLaughlin*	
Arlee.....	Wright*	✓
Adanac.....	Bailey*	
Swathmore.....	Morris	✓
Cutknife.....	Richards	
North Maniton.....	Revell*	

### Alberta—South of the track.

Salteaux.....	Ashley	
Hardisty.....	Davidson	
High Hill Junction.	Goulding*	
Lacombe Branch..	Matthews*	
Homestead.....	Coulthurst	
Ribstone.....	McCreedy*	
Gillespie.....	Meyer*	
Stainleigh.....	Thom	
South Blackfoot ..	Taylor*	✓

C.C.C.S. Catechists marked \*



**Rosthern, a City of 'Elevators.'**

*(See page 107.)*

## WITH THE SIXTY IN SASKATCHEWAN.

The plans laid down by Archdeacon Lloyd were, of course, subject to modification, and upon our arrival at Saskatoon it was discovered that considerable alterations must be made. Development in a new country never follows along any definite lines, and it is hard to anticipate more than the broadest outline. Eight months had passed between the time of the Archdeacon's leaving the Diocese and his return with the Sixty, and during this time the growth of settlements had exceeded the most sanguine estimates. It was quite a usual thing for our leader to answer the question, "What place is that?" by "I don't know, there wasn't a house anywhere near when I was last here." Some centres had grown so rapidly that men had to be taken away from rural work in order to minister to the larger populations, for one of the features of the Scheme is the seizing of "strategic points" in view of future expansion. The delay in the delivery of the tents was not an unmixed evil, for the enforced stay in Saskatoon gave the men a chance of making acquaintance with Western methods, and allowed opportunities for instruction in the manifold duties which would fall to their lot in the field. Apropos of the stay in Saskatoon, we referred to the segregation of the Irishmen in an overflow ward of the

hospital. Many are the accounts we heard of their doings, though they gave us no option of sharing them. Everything was exclusively Celtic. They told us wonderful tales of sleeping with their eyes fixed upon the stars they could see twinkling through the roof, and of being wakened by awful moans in the early hours, and hearing the voice of one Meyer dreamily repeat, "I am a frozen dead corpse, so I am;" of Mr. Tuckey sitting up in bed, looking as if he had seen a ghost, and avowing that he was frost-bitten in both shoulders! So, in manner born, they huddled up close together and spent the rest of the night as best they could. Their cheery optimism was the life of the party, but when they began to lord it over us, and say we took down the stove piping for warming pans, there was danger of civil war; this, however, passed off one evening in a mere debate.

Many of us made sleeping bags of our three blankets, and secured added warmth by putting old newspapers between them. Even then the cold was sufficient to prevent sound sleep. Our usual day began at six, when we took down our stretcher beds, folded our blankets, and stowed them away. Then the room was swept out, and the different crews commenced their daily tasks. Porridge was made in buckets on the stove, and the quality varied with the maker's inclination to rise early or otherwise. At nine we had a short service, and then lectures began.

Considerable difficulty was experienced in securing a sufficient number of ponies. The Indian Reserves which had been expected to supply our requirements failed to do so, and a man had to be despatched into



Alberta to procure two car loads of bronchos from the ranges. Even there some difficulty was experienced. These animals were quite unbroken, very hardy, and averaging 15 hands. They were handed over to the catechists as soon as sufficiently tamed to allow an experienced man to put a halter on. Strict injunctions were given to the men that under no circumstances were the halters to be removed, as the possibility of their recapture would be remote. The "rigs" provided were slender carts with two wheels, allowing but little room for anything more than the man and his blankets. A whole car load of these was sent up from Eastern Canada for their use.

The Diocese is intersected by two railway lines, which cross at Warman, a village 14 miles north of Saskatoon. The main line of the Canadian Northern, from Edmonton to Winnipeg (running almost diagonally from west to south-east), and a branch line from Regina, which runs north from Saskatoon to Lindsay, then round three sides of a square to Prince Albert, and subsequently due east to the Diocesan border, turning south a little further on, and joining the main line at Dauphin. This branch line, which is usually referred to as the Prince Albert Branch, is a leased line, and recently passed over from the control of the Canadian Pacific to that of the Canadian Northern, with results which were far from convenient. There were paragraphs in several of the local papers suggesting that the advent of our party was due to the horror which had been felt in the old country on hearing of the language used in regard to this line. We heard it rumoured that a train was once known

to have come in "on time," but confirmation was lacking, and it is the inevitable custom to go down to the station to inquire how many hours late the train is running before you commence to pack your traps. The "Depôt" is the favourite promenade in most Western places, and everybody not absolutely bound to be at work seems to find his way there for the arrival of the train. Speed is not the strong point of the C.N.R., and eleven hours over a journey of fifty miles made us think better of the L. & Y. Bishop Newnham remained in Saskatoon for a couple of weeks, and, after interviewing the men separately, appointed them to their respective districts. The first party to leave consisted of those detailed for work along the main line west of Warman, and the Prince Albert branch. Some of the clergy had come down to welcome us, and the opportunity was seized of sending the men in their care to their respective stations. They left on Friday afternoon, and received a hearty send-off from those who remained. On Saturday the Bishop took the catechists for stations east of Warman. The other men had to stay in Saskatoon until the complete equipment was ready, as their way led directly over the prairie, and this necessitated all supplies being carried with them.

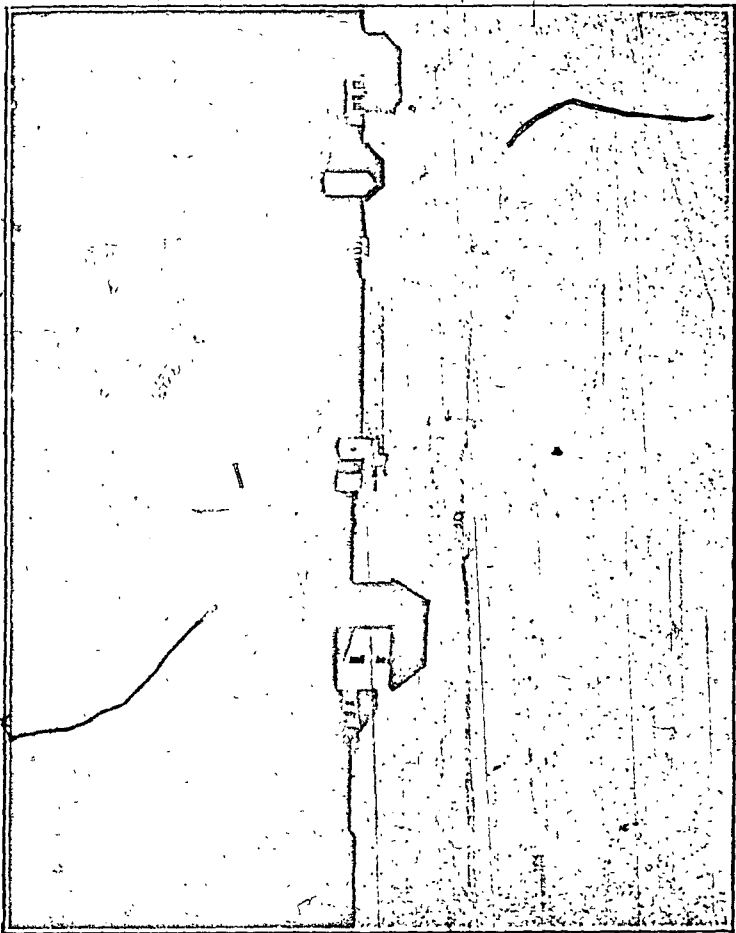
In order to secure some regularity of treatment, we will confine this chapter to the men stationed in proximity to the railway lines, and leave the men destined for work along the "grading," and in the country, to be dealt with later. (It will be noticed in some instances that several stations are passed without a man being dropped, whilst in others a man is left

at every station. The reason for this is not far to seek, being the presence of foreign settlers in the former, and of wholly English in the latter.) A start was made with light equipment, for most of the baggage was still in the railway company's hands, and only dribbled in at intervals during May and June.

Chas. Barnes was put in charge of St. George's, Riversdale, where a mission had just been started, which should soon become self-supporting. This district is intended to serve the quarter of Saskatoon lying immediately north of the river and west of the track. Land has been purchased as a site for a permanent Church, which will eventually take the place of the small £50 structure which has been erected. A strong Sunday School has already been established; also a branch of the Women's Auxiliary, which is such a source of strength to the Canadian Church, and which is responsible in many cases for raising the necessary funds for capital expenditure in Rectories and Parish Rooms. Along with St. George's, Barnes is looking after Beckett, a place about 14 miles north-west, where services are held in the schoolhouse for settlers in that neighbourhood, and Edzell.

H. M. Hutchings, after acting *locum tenens* at Christ Church, was drafted on to Floral, a new settlement which has just sprung up a few miles out of the city.

A German-speaking catechist, R. Brandt, has charge of Warman, which is the centre of a large foreign population. This is an ideal station. At the junction of two lines many passengers must spend weary hours within reach of the depôt, and if a club could be erected,



Quill Lake City.

(See page 116.)

where these people might find a welcome, it would be the means of preventing such evils as arise from the only shelter being a licensed house.

R. Cardwell was put off at Rosthern, a prosperous little town which has hitherto been worked from Duck Lake, but is now considered important enough to become a separate centre. Rosthern has been playfully called the "City of Elevators," on account of its grain elevators and churches. There are nine of the former along the track side, and a like number of the latter provide a variety of modes of worship for the seven hundred inhabitants. In the centre of the "hard wheat belt," it claims to be the biggest shipping point of the middle west, and Winnipeg itself cannot be much more cosmopolitan, for thirteen different languages are spoken in its stores. Many of the storekeepers have gone to live in the foreign settlements in order to acquire the different languages. The question immediately arises, If it is worth while doing this to win the foreigner's dollar, is it not to win his soul? Cardwell is responsible for opening up new work in a district lying between the city and the river.

A. Cross, who went out in advance of the main body, had been in charge of Duck Lake for a few months, and considered himself quite an authority on the country. A newly-ordained deacon took his place, and is now ministering on the historic ground where the '85 rebellion broke out, and where twelve years later "Almighty Voice" and his outlawed band made their last stand. Wingard is still worked from Duck Lake, and here the half-breed congregation give little support, their spasmodic industry providing only a pre-

carious livelihood. Cross made his new headquarters at Skipton, whence he is attempting the physical impossibility of managing five centres, intended to serve a parish of not less than 1,000 square miles. He made his debut on a lumber waggon, which was the only available vehicle, and his first home was with the German carter, who offered him hospitality. The first Sunday service was a testimony to the existence of something above all barriers of race, for Briton, German, and Indian joined in the same worship. Within a week of his arrival two acres of land had been given for the site of a Church, and fifty dollars a year promised towards his support, whilst a newly-formed Women's Auxiliary raised thirty dollars for Church purposes. The settlers are all newcomers, and two families to the square mile is the maximum limit of population. There is not a single Church in the whole district. When visiting recently the catechist came across a man and his wife sitting in the middle of the floor of their shack holding up an umbrella to keep off the rain which was coming through the sod roof. People don't live under such conditions from choice; it is grim necessity, and the small contribution already promised towards the support of their Church indicates real sacrifice.

E. G. White and E. Butcher were both left at Prince Albert, the former to act as assistant to the Rector, the latter to open up work in a new district to the north. It was Butcher's misfortune to have his shack completely burnt out and all his belongings destroyed within a few days of his arrival. White, who was accompanied by his wife and three children, made his

first home in the old Church, where the family resided until a shack was put up for them. Goschen, on the east side of the city, is the particular district in his charge. Every home has been visited, and a new mission Church has been erected in order to provide for the employees of the large lumber mills in this quarter and their families. White also conducts services in the gaol and in the hospital, so there is plenty of opportunity for reaching all classes.

H. A. Clark went on to Cecil, where he took over the parish of Colleston, with plenty of opportunity to exercise his evangelistic powers. He was one of our musicians, and can now practice his cornet without arousing his neighbours' indignation!

H. B. Walston lives at Deer Lodge, and ministers to the scattered settlements on the borders of Brancepeth parish. He describes his district as a "floral paradise infected with mosquitos." A considerable proportion of the population is Norwegian. Several of these families have joined the Church, and there seems every likelihood of others throwing in their lot. A frisky pony led to an *impression* being made on this part of Canada from which the catechist's features were some time in recovering.

Willboughby went on to Kinistino, but has since resigned.

E. M. Hadley is trying to work six centres in a parallelogram forty miles by twelve, with no railroad connections. The homesteads are very scattered, and his first congregation numbered only five souls, but this has already multiplied, and between forty and fifty is now the usual number. Sunday School is held for an

hour before service begins, and a Sunday service is possible only once a fortnight. At South Melfort, which is the most promising centre, a Bible Class has been started, and also a weekly Sunday School with three teachers. An attempt is being made to induce the settlers to conduct their own services on alternate Sundays, as the scattered nature of the district does not warrant subdivision at present.

C. P. Parkerson, at Tisdale, has a more compact district, though he is also responsible for six outlying stations besides the town, where a Church has been erected and dedicated to St. Matthew. Work was delayed through a serious illness which incapacitated Parkerson. He has happily made a good recovery.

To Stuart Kemp and John Sullivan has fallen the hardest field in the whole Diocese, their work lying almost entirely in the lumber country amongst some of the roughest men the world knows. Between them they have a district of anything over 5,000 square miles, and they must go through dense forests, swamps and lakes in order to reach the scattered "lumberjacks." They have the hardest, but they have also the most interesting field. The "lumberjacks" have often left their characters behind them because they were not worth taking. Their lot is a hard one; every hand seems ready to drag down and none to uplift. Kemp has the western portion, making his home at Mistatim, and is responsible for services at Murphy's, Crooked River, Peasane, Mistatim, Cowan's Camp, and Banock. All these are settlements along the railway line, and should have Sunday services. None of them touch the lumberjacks at work, and in order to reach



them he must travel by dog-train or broncho to the twenty-four outlying camps. The catechist shares the men's rough accommodation, and conducts service in the evening, when the day's work is done, moving off, to the next camp the following morning. Gambling and drinking are the besetting sins of these men, and wages for months of hard work are lost in a few nights' play. A man has been known to draw 700 dollars (£140), and within a week be unable to pay for a day's board. Occasionally a trapper, leaving his hut in the still farther north, turns towards the settlements and attends one of the services, carrying home with him some seed of the eternal truth to cheer him in his lonely life.

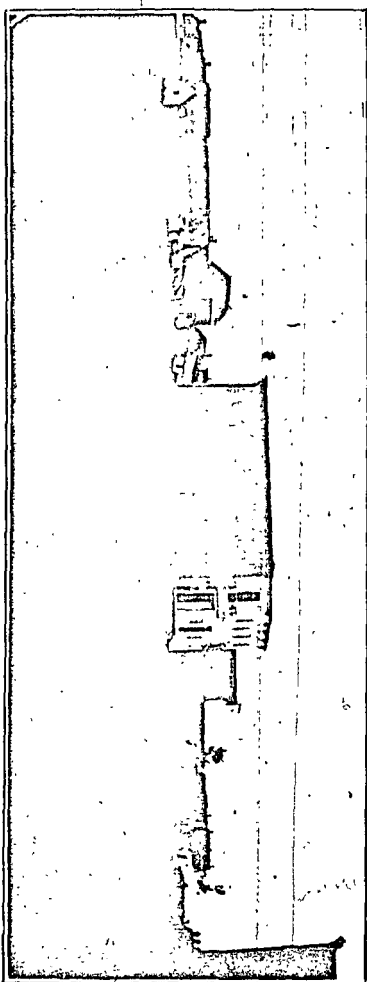
Sullivan lives nearer the Swan River country, at Etiomami, just 170 miles east of Prince Albert, and near Hudson Bay Junction, where, as the name implies, the new line to Fort Churchill branches off, opening up a new route to England, which will reduce the distance by something over a thousand miles, and lead to settlements in the vicinity of Hudson's Bay. The ecclesiastical district extends from Prairie River to Erwood, 36 miles. Five centres on the line have already been organised—Prairie River, Green Bush, Ruby Lake, Etiomami, and Erwood—with many outlying camps to be reached during the week. Such confidence is placed in our Liverpool catechist that he has been given charge also of Barrows, a settlement forty miles away on the Manitoba border. Sullivan's first home was in a shack lent by the Red Deer Lumber Company; then a broken down railway car; from which he removed to his tent; and lastly to

his shack, which he regards as quite palatial. It consists of two rooms, respectively 11ft. by 12ft. and 7ft. by 12ft. His first ministerial act was a sad one—the burial of the remains of a Manchester man who had been torn to pieces by a black bear. Such an occurrence is so uncommon that the story was regarded as apocryphal until testimony which could not be doubted was forthcoming. A black bear swam the Fir River and attacked three men; two managed to secure shelter in a neighbouring shack: the third missed the door and ran into the arms of the bear, which immediately felled him and began to devour the body until, assistance coming, it was driven off. The “Palace” in which Sullivan lives was erected by the people, many Roman Catholics contributing towards the fund. The inauguration has been most encouraging. Three town lots, equal to 6,000 square yards, have been purchased as a Church site for 225 dollars, towards which every member of the congregation subscribed. A Church is being built, the first log being paid for by a poor labourer, who gave his last dollar for this purpose. The chief opportunity in this district is for personal talks with the men, and Sullivan’s previous training as a missionary to Roman Catholics made him particularly suited for this post.

Can we picture the district in which these two outposts are working? Enter this forest primeval, where the trees lift their heads high into the blue sky. At one point a sawmill, the site chosen on account of its proximity to water for power. Then, in the dense wood, clearings, where the men live and work. Long low buildings made from logs, and

looking as if the trees had been felled and then lifted up into their places without moving far. Rough berths of unplanned lumber down each side, rough benches and tables in the centre, large stoves to keep out the cold—such are the men's quarters. Right and left they are clearing the timber, skilfully felling each tree in the desired direction, familiarity breeding contempt and often leading to carelessness. One of the mighty trunks swerves from its course, turns to one side, and crashes down, carrying with it one of these men. His comrades, tender-hearted in spite of rough exteriors, carry him carefully to the shack and kindly tend him. He is laid in his berth, but their attention is all in vain; he sinks and dies:—without one word of prayer—without once more the name of Jesus whispered in his ear. And not far from where he fell they dig a hole, in which the mangled remains of what had been a fellow man are laid without prayer, cast like a dog into unhallowed ground.

Or another scene:—Pay day comes round, and each man receives a goodly sum. Possibly the lumberjack has a wife and family, either in Eastern Canada or "the old country," waiting for money, and off he goes to the nearest post office in the little village miles away. His intention is, of course, to send the bulk of his earnings home for the support of his dear ones and the commencement of a nest egg which will enable them to come out to him when he takes up land of his own. But far in advance of the Church is the saloon. For goodfellowship's sake he joins his mates in first one glass of rye-whiskey, and then another. For the same goodfellowship's



**Watson.**

( See page 116. )

sake he joins their gamble, and, all the while forgetful of his purpose, finally sinks into the more carnal vices of the Western hell. When his money is all gone he returns to his right mind, curses his weakness, and goes back to earn more money, which he *really* will send. But another millstone is round his neck: his consciousness of failure makes his task harder. At home, here in England or in the East, the wife or mother anxiously waits for the remittance which is to keep the wolf from the door. A Canadian mail is announced; she anxiously waits for the postman's coming, and listens for his footsteps; but no letter. "Jack may have missed the mail." Another mail, and no letter, and still another; then she realises that once more Darkness has vanquished Light, and her loved one has fallen a victim to evil.

What a difference it makes in the lives and happiness of all concerned when the parson—for, ordained or lay, he gets this title—goes to work amongst these men. His life of ceaseless toil, his example, his words, all set a higher ideal before these men; they are lifted to a higher plane. His hand always ready to take that of the outcast and to help him upwards, his words of encouragement for the dejected, and above all his message of divine forgiveness, and promise of divine strength in the fight against evil, change the whole tone of the camp. Strong sinners become strong saints, and the picture of "Old Nelson" in *Black Rock* is, thank God, being reproduced to-day.

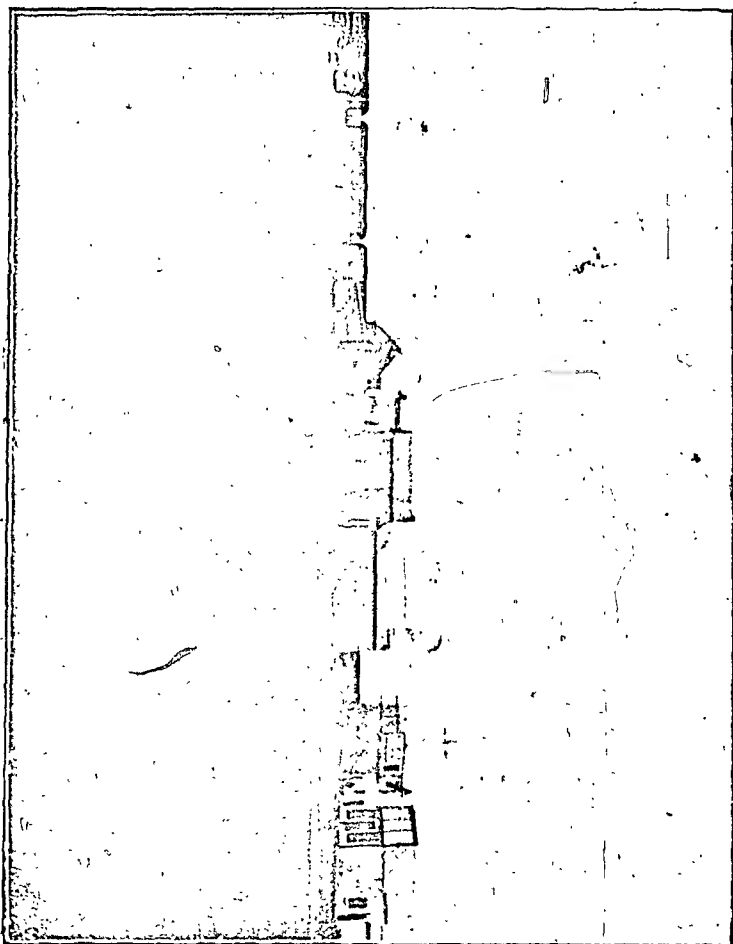
Retracing our steps to Saskatoon, we follow the party which was taken east by the Bishop on the Saturday after our arrival. The Canadian Northern Railway

enters the Diocese at Paswegin, which is in the district of Clair, with C. S. Garbett in charge. He arrived late on Saturday evening knowing no one, but a chance acquaintance on the depôt conducted him to the shack of an Englishman, who gladly took the stranger in and gave him a thorough welcome. Garbett (who served as a Lieutenant in South Africa during the war) was one of the last to get a broncho, and during the first two months of his stay walked an average of one hundred miles a week. Services have been organised at Paswegin, Clair, Quill Lake, and a fourth place which had not been established long enough to have a name. At Clair, the congregation numbers about forty, and has scraped together rather more than a hundred dollars towards the Church, which is now almost complete. Quill Lake is likely to be one of the weakest centres.

Following the line west we come to Watson, where Hodson, our Liverpool Catechist, is stationed. Until his arrival no service had been held in this budding town on the railway line, but now a good start has been made, and a little Church is being erected by the congregation of St. Nicholas', Blundellsands. Englefeldt, sixteen miles away, is only a small place, but has some Church families really anxious for services. Hodson resides twenty miles south west of Watson, at a place called Newnham, in honour of the Bishop. Only eight Church families live there, but they have raised upwards of one hundred dollars towards the expenses of the parish. An acre of land has been given for a site, and a Church, dedicated to St. Bride, is being erected through the kindness of a member of the congregation of that name in Liverpool. A Church at Newnham is

necessary, no shack being large enough to hold the congregations which gather week by week, upwards of sixty people being the average. At present an overflow service is held six miles away, the Church site being in between the two points. In the whole of this district the settlers are newcomers, and they have done really well in the matter of financial support.

Hodson's nearest neighbour is H. G. Crosse, at Humboldt. Three years ago there was no town, and only a handful of settlers within a radius of fifty miles; now there is a town population of between 500 and 600 people, and every homestead within thirty miles has been taken up. The first clergyman to conduct service in the town was Archdeacon Lloyd, who got the Church people together at the end of 1905. Two months after his visit the people built a little Church, dedicated to St. Andrew, as an inducement to the Bishop to send them a minister. Until the arrival of Crosse fifteen months later, only occasional services at long intervals were possible. The Catechist arrived on May 4th, and was warmly received (in 23 degrees of frost) by the small group of deserted Church people. The parish covers about 2,300 square miles, from St. Gregor on the east to Bruno on the west, and from Lake Lenore on the north to the Diocesan Border fifty miles to the south. The population of about 5,000 people is chiefly rural, Humboldt being the only town. The advent of a settled minister stirred up the Church people, and the little Church was far too small for the congregations which gathered. Within a month the parishioners had purchased a Church site, to which the old building was hauled by a



**Vonda.**

*(See page 119.)*



steam engine, converted into a chancel, and a nave and tower added: *all* at their own cost. The building was dedicated by the Bishop on August 11th, the Presbyterian minister cancelling his evening service in order that the congregation might be present at the dedication. The settlers on the homesteads are still very poor, having come in during the last two years. Three congregations, with wardens and sidesmen, have been organised in centres, seven, twelve, and seventeen miles respectively from Humboldt. Two other centres at Lake Lenore, and five miles north of St. Gregor, will be opened up at the first opportunity. Mr. Crosse writes: "These English people living on the lonely and silent prairie, thousands of miles from their old homes and old associations, were beginning to feel that their own old English Church cared nothing for them. Now the outlook is brighter, and they believe she really does care for her scattered members." An attempt is being made to induce Captain Crosse, (who served in South Africa) to invade the neighbouring Diocese of Qu'Appelle, in order to conduct service in a new centre which has sprung up since last autumn, just outside the diocesan border.

"Vonda and Aberdeen" appears in the Diocesan Magazine as the designation of F. H. Smith's little parish of a thousand square miles, which includes Bruno and Dana. A large foreign element makes the work difficult. Vonda is a typical town of Saskatchewan. Before June, 1905, it was not in existence. In that month the first town lots were offered for sale by public auction. Twelve months later there was a population of 250, and in 1906

£12,000 worth of property was erected, inclusive of two new elevators with a capacity of 60,000 bushels. Near the town are three large lakes called respectively : Buffer's, McEvoy, and Vonda, these give the town a favourable situation. A Presbyterian Church has been erected, and an ordained man put in charge. Twenty-four miles west, the line crosses the Prince Albert Branch at Warman, to which we have already referred.

The next district is Borden, in charge of F. G. Gosden, whose experience in the "Christian Endeavour" movement will be most useful amongst the children of this rather older district. Gosden's district is comparatively small, being only twenty-four miles long by eighteen wide. All nationalities are represented. Among them Russian gentry who have given up their estates rather than belong to the Greek Church, and welcome the Catechist as "a brother who loves Jesus." Gosden leaves his little shack on the Saturday night, and drives fifteen miles to a point where he receives hospitality from an English settler. A further drive of ten miles on Sunday morning brings him to Long Lake, where morning service is held, he returns to the shack in which he slept for lunch, then on to Halcyonia for service at 3, driving to Borden in time for evening service at Long Lake, where there had only been one service in three years, conducted by a Methodist in 1906. On alternate Sundays the distance travelled is not so great, two services are held in Borden, and one in the afternoon at Loginair, 6 miles south west.

F. Marshall was sent to Keatley, the centre of a large

district west of Redberry Lake, with a rapidly developing country round New Ottawa. His home is thirty miles from the railway. His pony was late in arriving, so the first two months' work had to be done afoot:—a trying experience in the rough country to the north. Service is held in three centres, with small congregations; average 8 to 12. This district has been since divided, D. G. Schorfield, of Wycliffe Hall, Oxford, a newly-ordained deacon, taking charge of the southern half, while Marshall has gone north to Meeting Lake, which is nearly fifty miles from the railway, in a ranching district, with settlers coming in to the north of him.

Ruddell is the home of Catechist Good *and company*. We mention the latter because no man was ever sent out with a larger equipment for his work than Good, whose seventeen packages were the envy of the party. No time was wasted, and the day after his arrival he became the "Lloyd-George" of the district by his election to the office of Secretary to the Board of Trade, the duties of which, in view of the size of the town, do not seem likely to seriously interfere with his spiritual work. The public school was available for services, but a later offer of the Presbyterian Church was preferred, and here they will be held until the English Church is completed. Entirely new work has been opened up at Bathgate, ten miles to the north, where there are about fifty Churchpeople; a parish has been organised, and the people will build their own Church as a thank-offering if the crops turn out as anticipated. A third centre at Harringay is a similar distance west, between the railway and the river. Sunday School and morning

service are held each week, and as one family consists of fourteen children there seems plenty of material for the former. This family, named Milrae, emigrated from North London. Circumstances are against the formation of a Sunday School at Ruddell, but the Catechist is allowed to take the Scripture lesson each Tuesday. The town is growing fast. A new elevator has been erected, the walls being of lumber sixteen inches thick, plank placed upon plank and spiked together. An event which took place on August 25 would have been claimed as an illumination in his honour had Good been an Irishman, for on that date a livery barn took fire and burnt fiercely owing to large quantities of binder twine being stored in it.

North Battleford is another rapidly growing town; like many others, suffering from the manipulations of the real estate man. Every homestead for miles around has been taken up, and as most of the farmers have three or four quarter sections, the population away from the town is likely to remain small. Harry Williamson, who was sent here, had several mishaps with his broncho, but is turning out quite an accomplished horseman, and is doing good work among the young men of the town, in whom a great deal of the potential strength of the Church lies. An outstation has been opened at Willow Heights, about eight miles north-east, and another at East Hills, twelve miles due east, in both cases the services being held in the school houses.

W. H. Davis, at King's View, has a rural district away from Battleford.

Bresaylor has a congregation composed chiefly of

half-breeds, ministered to by our quondam cook, S. L. White, who took up the work relinquished by the Rev. W. H. English, now one of the Travelling Clergy.

Paynton is the next station on the main line, where H. J. Roberts is in charge. He says: "There is no doubt that it is a grand country up here: mountains and hills, rivers and lakes, glorious woodland scenery, and miles of open prairie around, like a carpet with lovely flowers, all shades and colours; and no sooner has one died down than another puts forth its bloom; first the crocus, then the violet, then the tiger lily, the wild rose, and so on, a regular treat." The southern part of this district is well settled, and, as usual, the dissenters got in first; English Churchpeople have joined them and refuse to return. Roberts turned north along the Stony Lake trail; but the people were negligent in attending service, so he proceeded to the Turtle Lake district, where they heard him gladly. Three congregations have been organised fourteen miles apart. There are no stone or brick buildings, very few lumber ones, the majority being sod shacks of one room. Service has been more than once abruptly concluded by the rain streaming through the sod roof. Roberts has to sleep on the prairie, in stables, in unfinished shacks, and all manner of places, the settlers being so scattered. His health has been splendid in spite of hardship.

North of him Thorold Eller has the country west of Jackfish Lake, and reaching to Maiden Lake, 30 miles away. Richardson, at Turtle Lake River, has a large district newly settled lying north of the Saskatchewan.

Our next district takes us into the Britannia colony,

which is almost entirely British, and therefore necessitates smaller parishes. J. H. Barnes (All Saints', Southport, "own catechist"), at Forest Banks, has the district about Big Gully. He received a hearty welcome from the people, who arranged a picnic in his honour. New centres have been opened up, several shacks being readily offered for services. This should be a strong Church parish, as it is named after two Churchmen, Forest from Halsall, and Banks from Chorley. It is also appropriate that a Lancashire catechist should be in charge of this district, in which our premier county is well represented.

H. W. Rew has a large district to the north, with English settlers to work amongst. All the people have come in during the past two years, the majority this year; many who filed their applications for homesteads during the spring only taking up their residence at the end of the six months allowed them. At the end of August there were only sixty families (a bachelor counts as a family) in the whole district. The most populous part is just south of Fort Pitt, around the township in range 26-52. Here half an acre has been "donated" as a site, and a Church will be erected as soon as the necessary funds are forthcoming. The nearest station, store, and town is Lloydminster, 23 miles to the south.

Marshall is one of the older settlements, and C. B. Botton took over an important work, which was already well established. Three Churches are built. Considerable anxiety was caused a few days after his arrival by a prairie fire, which raged for miles, and was only extinguished within a hundred yards of the

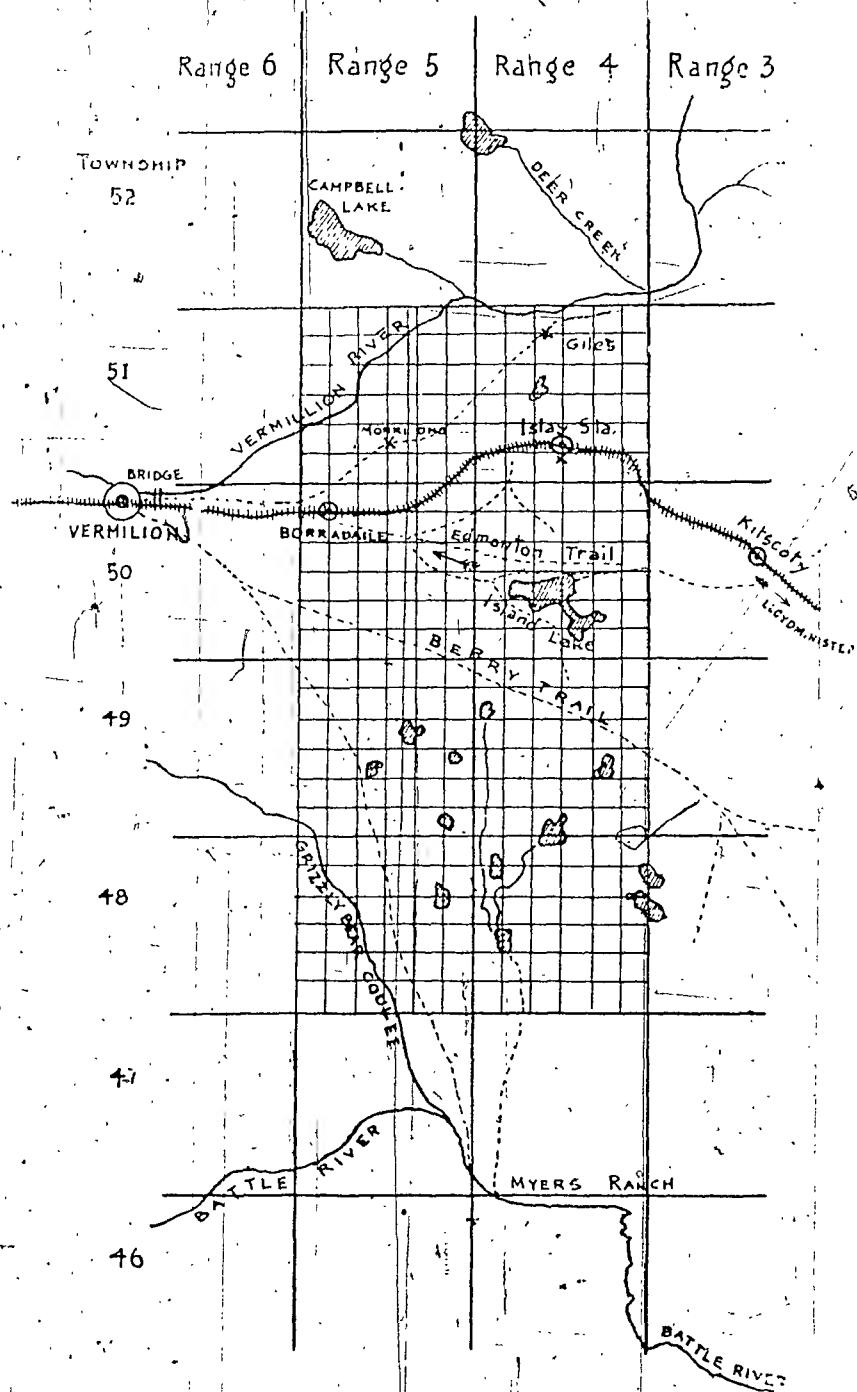
Church. Twenty-two miles and three services is the usual Sunday's work. The Churchwardens made the "rectory" furniture, and presented Botton with a cooking stove, the ladies of the congregation taking it in turns to supply him with bread;—probably they had seen some of his attempts to make it!

At Kitscoty, W. Corden, who is the first of the party stationed in Alberta, has a small but important parish west of Lloydminster.

To the north of him, with a district reaching as far as the Onion Lake Reserve, A. J. Child, the catechist supported by the rural deanery of Burnley, is stationed at Marwayne, a word derived from the first syllables in the name of one of the original settlers, (Marwood) and his birthplace (Wainfleet). Child was one of the party which trekked the whole distance. He travelled alone from south of Lake Manito along the fourth meridian to Lloydminster, then on to Marwayne, where he arrived on July 5th; afterwards going seven miles to the north, he pitched his tent in a more central position, about 42 miles from Lloydminster. Two services are held each Sunday in a shack near his tent, and at Marwayne. "Fifty-pound" Churches are being erected at both places. The people live scattered over 300 square miles, and are mostly British.

H. A. Edwards, at Islay, has a parish of eight townships just east of Vermilion. Two stations, Islay and Borradaile, are in his charge, and the line cuts right through the parish. The map we reproduce will give a good idea of a district such as the Catechists have charge of. Smaller than many, it is yet 288 square miles, or one seventh the size of Lancashire. It is

# ISLAY & DISTRICT.



The large squares represent townships of 36 square miles.  
The small squares are sections of one mile.

Services are held at places marked X.

(See page 125.)



dotted with small lakes, the connecting rivers making travel difficult in the rainy season. When Edwards entered into possession there was no church in the whole district. Now one is being built at Islay, thanks to the generosity of the members of the foundation of St. Paul's Cathedral, London, England, of which choir Edwards was formerly a member. The venerable Dean started the list with £5. The southern townships are suitable only for ranching, being hilly and full of small lakes. Borradaile is a station only in name; it is, in fact, a siding, but there is every likelihood of a town in the near future. At present the Catechist lives at Islay, where he he conducts service. He then rides to a point south of Island Lake, to Morrison's, five miles west of Islay; and to Giles, about ten miles further on the trail. The good land is all taken up, and fencing is being done, so that the trails are becoming every day longer, as short cuts are fenced off. The town of Islay only came into existence in the middle of 1906, and Services were first held by an agent of the C.C.C.S.; usually in the waiting-room of the station. When the Secretary of the Society visited the place in August, 1906, the whole population attended service with the exception of two foreigners, and yet the congregation only numbered eleven men and one woman.

North of Islay is the district of North Vermillion, where R. W. Alderson pitched his tent, after exciting experiences with his broncho, whose worst fault seems to have been an inclination to change places with the driver. With double the number of townships his neighbour has, Alderson takes in the scattered settle-

ments north of the Saskatchewan River. So far only four centres have been arranged, but more will be absolutely necessary if a service is to be within reach of all the people. Lakes and sloughs make the distances much greater than they appear on the map. Alderson's immediate neighbour is a graduate of Toronto, whose services have been requisitioned as choirmaster for two centres. The settlers are all new, and still very poor, but have promised to cut lumber in the north and haul it down to save the cost of a shack, and hope to do the same with regard to a Church. This is but one more example of their cry, "Give us necessities." They will do *all* they can to help; only when their powers are exhausted do they ask our aid. The first service was held in the open air with a congregation of fifteen all told.

The last parish on the line before it crosses over into the Diocese of Calgary is Manville, with S. Deacon in charge. Twenty-four townships have their only hope of services centred in this. The district is half prairie and half bush, and so thick in places that many miles must be travelled to get past it. Heavy frosts in July damaged the crops, which misfortune will prevent the farmers from contributing as they would otherwise have done. Three centres have been organised: at Manville, Bloomington, and Creighton, with average congregations of 15, 21, and 19 respectively. Two others will be opened up before winter. A Church will be erected at Manville, which is on the railway and likely to become more important than the others.

## WITH THE SIXTY ON THE PRAIRIE.

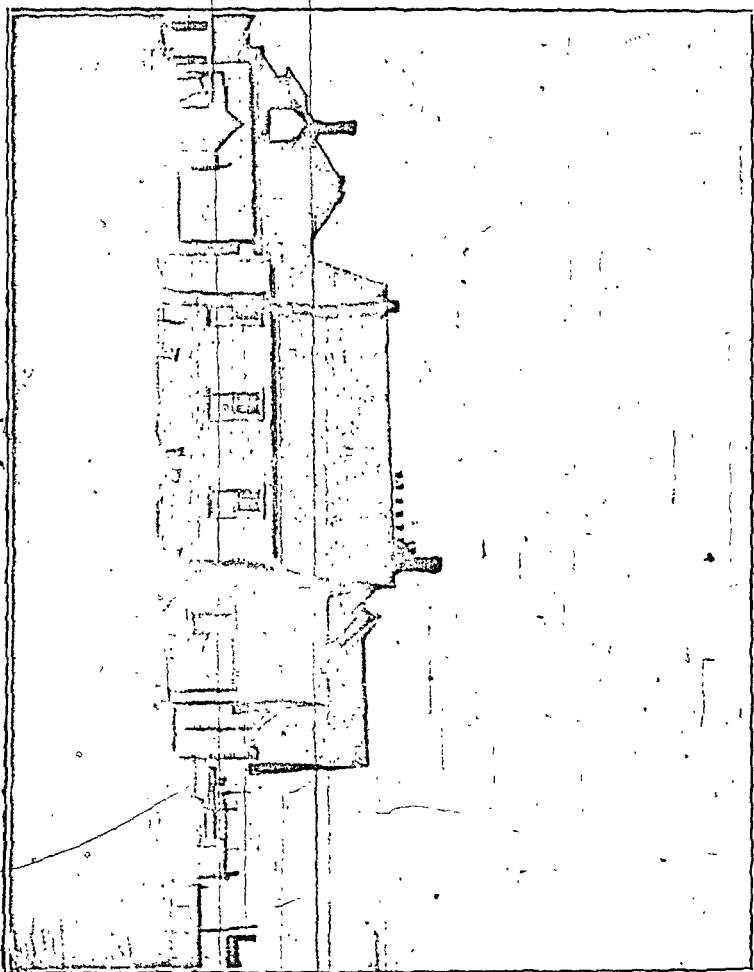
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When, after many false alarms, the tents actually arrived at Saskatoon, a move was made from the Church room to *Casswell* Hill, close by the site of Christ Church. Much preparation had to be done, blackened porringers cleaned, enamelled ware washed up, and the room made tidy. 'Many hands make light work,' and all working with a will these duties were soon accomplished and the Catechists were able to make their first trek to the rising ground, about a mile north of the river, where the tents were pitched in regulation order. Stoves were banked up with sods, stores piled up, and a pole erected on which was fixed the red ensign in lieu of the more Imperial 'Jack.'

The bulk of the party had already gone to their destination, but twenty men were left to enjoy the picnic. Theoretical lectures gave place to practical instruction, cooking and baking taking the place of the familiar 'liturgics.' Daily service was held in the temporary Church, each man taking part in turn.

When the first car-load of bronchos arrived there was much excitement, first at the breaking-in process, then in the determination of who should become the fortunate possessors of the animals.

The two wheeled rigs, which were painted a bright red, had been in Saskatoon some time, and were now set up, and steps were taken to strike camp. Men



Headquarters at Saskatoon.

intended for places within fifty miles of the city were told to 'get there'—packed their baggage, made a start, and when clear of the camp began to ask "How?" The remainder, who were to form the main party and were destined for places in the extreme west of the Diocese, struck the tents, gathered together their stores and prepared for their 250 mile trek:

Saskatoon was left in Indian file, the Archdeacon's last words being: "You will be worthy Canadians when I see you again," words which his hearers accounted but little until their experiences showed them much inner meaning. The second day out a violent thunderstorm was encountered, and soon the Catechists and their possessions presented a sorry appearance; the rain continued during most of the journey. Twenty-five or thirty miles a day was the average run. When the allotted distance had been travelled the party stopped, horses were taken out and watered, fires were made, tents pitched, grass collected for beds, a meal prepared and eaten, then prayers and the men retired to sleep as well as possible with the wolves howling round them. Up at four in the morning, fire was kindled, tea and porridge quickly made, the tents struck and the onward march begun. The days were now hot and mosquitos became troublesome; often the only water to be obtained was from the sloughs and teemed with insect life. The trail led through very sparsely populated country, and often hours were passed without seeing any habitation. Alderson soon found his horse unmanageable and had to return to Saskatoon to effect an exchange. Traynor was reached on the Saturday night, and here camp was made until Monday morning, this period of

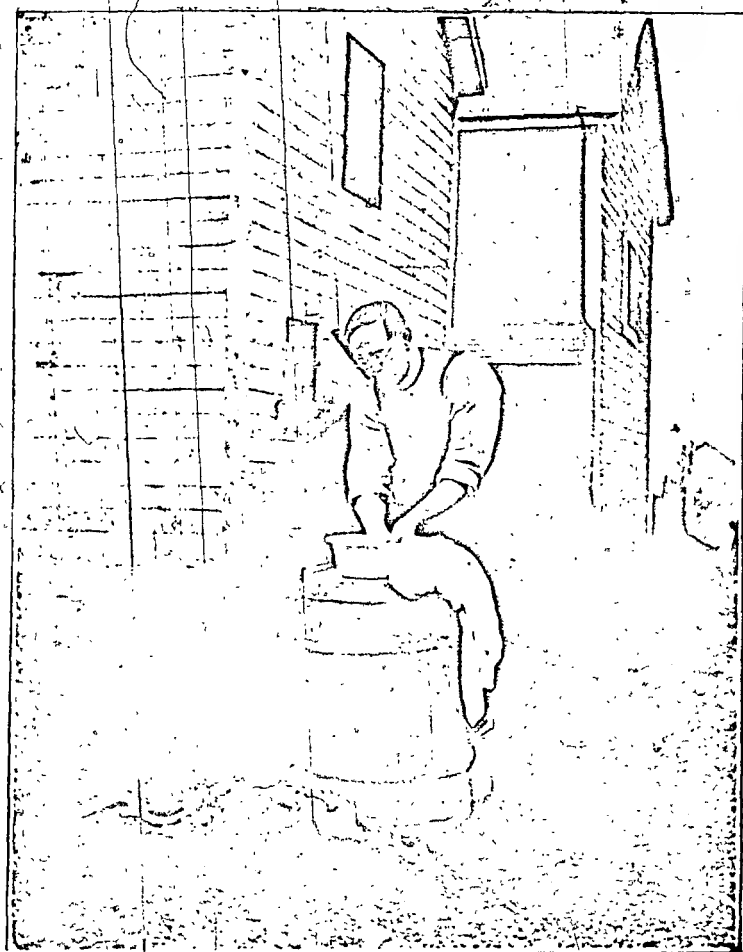
rest proving a most welcome break. Where the trail crossed the fourth meridian line the party waited for provisions which Exton Lloyd was to bring down from Lloydminster; here Child left them to make his way alone to Marwayne, and soon the welcome sight of the relief party was seen, young Lloyd riding on the top of a waggon piled up with stores, of which a goodly assortment had been sent down for the Catechists' use. When these were distributed the men left for their respective fields where we will notice them in turn as we follow them along 'the grading,' using this term very loosely, for some of their centres are quite thirty miles from the line. These men are intended for the newest districts, going in with the settlers, establishing themselves and the Church before the towns actually spring up, and so we hope to see along the grading 'for the new lines that the Church is first and not the saloon as so often has been the case in the past.

The lines in course of construction by the C.P.R. and the Grand Trunk Pacific run very close together and give an outsider the impression that competition rather than the opening up of the land was uppermost in the promoters' minds. The former line enters the Diocese at Colonsay, about six miles east of the third meridian and 35 S.E. of Saskatoon, which city is crossed to the north, it then goes due west 27 miles to Asquith, 25 miles S.W. to Vance, 54 miles N.W. to Adanac, where it crosses the G.T.P., and then follows an irregular course until it joins the Wetaskawin and Lacombe branches.

The G.T.P. comes in 12 miles W. of the third meridian, crosses the Prince Albert Branch, a little to the

south of Saskatoon at Nutana, then runs parallel with the C.P.R. to Adanac when it goes more to the north, skirting Manito Lake, it crosses the Battle River in township 45 range 8, and leaves the Diocese about 10 miles due west. With the exception of townships in the immediate vicinity of Saskatoon, the whole of the district traversed by these lines has been settled within two years, and as in some of the townships the land is strongly alkaline there are large stretches without any population whatever. So far only the free grant land has been taken up, the prices for railway lands being too high to tempt the settler; such sections as have changed hands are still in the keeping of speculators who have purchased in view of the certain advance which the nearness of the railway line is bound to bring.

The most easterly man is Whiting at Elstow. Soon after the main body left, Whiting borrowed a horse, (and to his sorrow forgot the whip), crossed the ferry and took the trail to the east, missed his way and found himself at night-fall considerably to the north. He aimed for the nearest shack, hoping to find shelter, but found the family too large for any visitor; continuing his way he found a warm welcome and hospitality some miles further. Supper was provided, and after he had conducted family prayers he retired to bed. Up early in the morning, his host put him on the right trail for Elstow, which he reached on Friday night. Saturday was spent in visiting and inviting the people to service, and on the following day the first Church of England service in that district was held with a congregation of nine. The rail was expected daily, and opportunities for services amongst the men engaged on the line were



**School of Domestic Economy.**

**"The Family Washing."**



seized with happy results. According to the phraseology of the west, Elstow is a town, that is it may be some day, and plans of the streets and avenues were exhibited in Saskatoon. Imagine the Catechist's surprise when he found that only one building occupied the site. Two months later there were ten erections, four stores—two devoted to general goods, one each to harness and hardware, a boarding house, offices of a Veterinary and a Notary, and two private dwellings.

The settlers in the district are largely foreigners but welcomed the ministrations gladly. Services are held in Elstow, where a Church dedicated to St. George is in course of erection, at Colonsay, and a township ten miles further east.

Floral is a settlement near French, and midway between Elstow and Saskatoon. Hutchings is in charge, and a Church is being erected in memory of the late Archdeacon Taylor, of Liverpool, whose congregation at St. Andrew's have provided the means for the building of a daughter Church.

The district to the North is still unsettled, but the other parts are fairly well taken up. There is the usual mixture of nationality and creed, Churchfolk, Mormons, Methodists, Baptists, Presbyterians, Congregationalists and Roman Catholics, all with their respective preachers. Methodism is strongest at Floral and Presbyterianism at French, they have their own churches and ordained ministers. Hutchings has organised six centres, the strongest being at Floral and Melness. Christian Science has been making progress in the district and several Church families have joined that organisation.

Nutana, which is really a suburb of Saskatoon, lies on

the south bank of the river. Owing to the generosity of a Doncaster lady, a Church dedicated to St. James has been erected and was opened by the Bishop of the Diocese on Oct. 6th, 1907. The Rev. H. Likeman, a newly ordained deacon, has been placed in charge.

Nutana can claim precedence over most of its neighbours by reason of its history. In fact it is the real Saskatoon. In the early days of the Middle West; to be exact just twenty-six years ago, it was founded as a Temperance Settlement, and named Saskatoon after a small berry found in large numbers in the vicinity. Two years later a Post Office was established, the mails being brought from Moose Jaw by any settler whose business happened to take him in that quarter. About the same time Saskatoon crossed the river and the foundations of the present city were laid. The offshoot grew rapidly and outstripping its urban neighbour exercised the principle of might against right and usurped its name. The older settlement had to discover a new one, and, by transporting the letters evolved "Nootaska," which settled into Nootana, and finally, in order to save these hustlers of the West the trouble of writing an extra letter, into Nutana. The bridge over the river was constructed in 1890, and the following year the line was running, the depôt was fixed on the far side of the bridge and Nutana became a suburb of its own daughter, with which it was legally incorporated in 1906. During the rebellion of 1885 General Middleton established his hospital corps here, several of the houses being readily placed at his disposal for this purpose; these, with the building in which the settlers of the district held their Council of War are

still standing.

Merrill, the first centre west of Saskatoon, was selected as the site of the "Emily Dare" Memorial Church, the reading desk, lectern, frontal and alms dish being provided by the members of the "Log Hut League." J. B. Gibson is in charge and must be encouraged by the ready response of the people, who have lined the church, provided sixty chairs, and an organ, besides raising thirty dollars towards the Catechist's shack.

Asquith is likely to become a centre of some importance and Greenhalgh has a promising field. The town is growing fast, a church 32 by 24 feet has been built at a cost of £260 of which the people contributed £187, the remainder being provided from Diocesan funds. The Church was opened on Oct. 31st.

Perdue (Newhillisdale P.O.) To reach his destination Kent borrowed a pony from a newly made friend in Asquith and took the trail. The town he discovered was one store with a few scattered houses, there were, however, grading camps in the vicinity so no need to rust whilst waiting for the town to grow. The first service was held at Wheatfield in an ordinary sod shack gladly lent for the purpose, the congregation came from all quarters, some in buggies, some in bullock waggons, others in stone cutters, which are really boxes dragged by bullocks and in which the stones from the fields are collected. People were present from Durham, York, Thornaby and other North of England towns, some families had been out four years and this was their first opportunity of a service. Centres were soon organised at Normanton, where service and Sunday School are

held in the afternoon; Perdue; and Belle Isle, evening service is conducted at the former, and morning service on alternate Sundays at the latter. Towards the end of August much cold was experienced, and one Sunday Kent, after driving ten miles thro' the biting wind found no congregation, the cold having proved too much for them. By September it was impossible to remain in a tent, hospitality was offered in a sod shack, so Kent moved in to keep company with a couple of homesteaders.

At Perdue, Wardens and Vestry were soon elected and a site obtained for Church and Rectory. In order to provide the Catechist with a cutter (sleigh) and robes which would enable him to continue the services in the hard weather, the parishioners organised a "social," which was held in the store and realized sufficient to provide fur coat and felt boots as well. The willingness to provide these necessities out of their slender means is but another token of their appreciation of this great effort to put the ministrations of the Church within their reach.

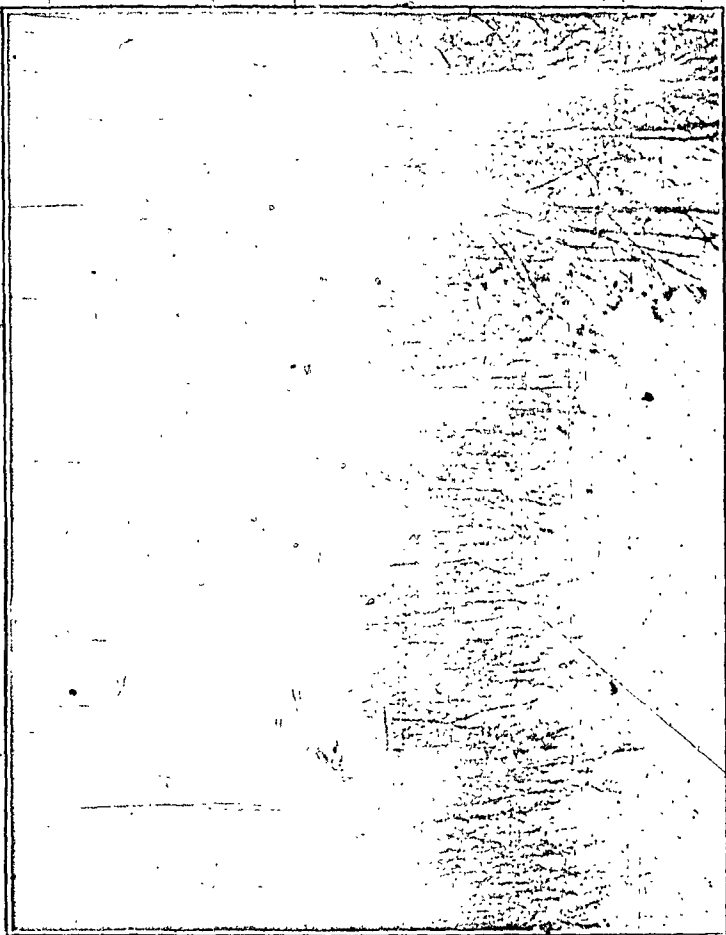
Naseby and Traynor. McLaughlin was one of the men left to make his way as best he could. He got as far as Asquith on the Stage Waggon hoping to meet Greenhalgh, but found that he had moved five miles away so followed him on foot. Kent was also there waiting for an opportunity of getting West. A week later Kent managed to get a ride with a farmer returning to his homestead, and soon afterwards McLaughlin hearing that the main body was coming along, joined it, eventually reaching Traynor on June 22nd. Service was held the following day with a congregation of 26. As his tent was still in Saskatoon, McLaughlin

sought shelter in one of the shacks and was warmly received by Mr. and Mrs. Haworth. In order to obtain his tent and other belongings he accepted the offer of a Norwegian to take his cart in for them, this cart turned out to be a home-made contrivance of two long poles with shorter poles nailed crosswise on the top, this was drawn by a bullock and the motion was so peculiar that the Catechist found it easier to walk by the side than to ride.

This district affords an example of the unnecessary competition amongst the Churches. Presbyterian, Baptist and Methodist ministers followed close on the heels of our Catechist, whilst three Roman Catholic Priests and a Congregationalist minister were already in the field. At a recent homestead picnic over 200 put in appearance which is sufficient proof of the settlement which has already been made. Two centres for service have been established, Sunday Schools are held in both places, less formal meetings are held in the other parts of the parish.

Beaver Creek. Almost due north of Traynor is Arlee in the Beaver Creek district which Wright entered early in June, riding on the top of a load of barbed wire. The district in his charge extends forty miles east and west, and 20 north and south. Very few Churchpeople, and most of the congregation have to be instructed in the use of the Prayer Book. At Arlee the people are making an earnest effort to raise the funds necessary in order to provide Church and shack. Only fortnightly services are possible on Sundays. One week service is held at Arlee at 11, five miles away at 2-30, eight miles further at 7. The alternate Sunday morning service is

**Service in a Bluff.**



held 25 miles away, the journey being made on Saturday, afternoon service in the next township, evening service six miles nearer home, which is reached on Monday.

Wilkie. The conditions existing along the new lines are anything but stable, and the location of town sites is liable to change. Wilkie is one of the names which has been transferred some considerable distance, and here Bailey is doing what he can to 'dig trenches and lay the foundations' of the Church which is to be. One thousand square miles of newly settled country has fallen to his lot, a great plain over which the wind sweeps with a tremendous rush and where there are no trees to break its force; badger holes, gopher holes, sloughs and stagnant lakes without a running stream; thousands of acres under cultivation; such is the description of this prairie parish. The bulk of the population is English, still poor but looking forward to an early arrival of the time when their energy and labour will receive its reward. The new lines cut the district, a divisional point being situated on the C.P.R. This means more than we at home imagine, the railway men employed over a considerable stretch of track must live there, and with their families soon make a prosperous little town. Two days after Bailey's arrival the first service was held, in a humble shack with a congregation of 34, fourteen of these had travelled seven miles in a waggon drawn by bullocks, four walked the whole distance, and one man conveyed his two children three miles in a home-made wheelbarrow. For most of the congregation this was the first opportunity for two years of taking part in a service of their own Church and right glad they were. A site was procured for a

Church the people offering to haul all the lumber and find the labour for erection. This means a great deal as the nearest lumber yard is forty miles away and twenty miles a day is the limit of a bullock team's work. Bailey's first experiences of horsemanship were not encouraging; when riding past the Bear Hills a coyote sprang out of a clump of tall grass and frightened the broncho, which soon parted company with its rider, but similar experiences seem to have befallen many of the party and are usually suffered by all who forsake nature's own method of locomotion.

Adanac. 120 miles west of Saskatoon, and 50 miles south of Battleford. Davies left Saskatoon along with S. L. White, on June 7th, for Bresaylor, where they found Morris and Richards. Here they were detained three weeks until the C.N.R. managed to deliver their baggage. A waggon was hired to carry the heavy things, and leaving White to take charge of Bresaylor the three turned south, they passed through two Indian Reserves (Sweetgrass and Thunderchild) noticing the friendliness of the natives, crossed the Battle River, passed by the historic battlefield of Cutknife Hill and lodged at Ovenstown with a brother of the Bishop of Yukon. Richards was left here, the others taking the trail at an early hour; by noon Swarthmore was reached and Morris pitched his tent leaving Davies to continue his journey alone. The district extends to about 400 sq. miles, with four town sites, none of which were at the time built upon. Adanac is likely to be the biggest, and the Catechist was the second settler, at the beginning of October there were only ten souls in the town, but another 12 months will probably see a population of 200.



Services have been established in five centres, the distance from Adanac and the average attendance is given in brackets. Adanac (16), King View (6 miles S., 50); McGregor's (10 miles S.W., 20); Henderson's (6 W., 15); Cochranes (10 miles S., 14). A visit of the Travelling Clergyman was taken advantage of to secure the baptism of a family of father, mother and three sons. South of the district is a large German Roman Catholic colony.

Ribstone Creek. McCreedy was one of the main body which reached the meridian line on June 28th., 1907. As the party was likely to wait here some days a more pretentious camp was arranged. The evenings were spent in hymn singing around the fire. The Archdeacon, who had been expected, was unable to come, and sent his son in with the provisions and instructions. Railway camps were within reach of them and the party split up in order to conduct as many services as possible.

Meyer and McCreedy started for a camp which had been pitched five miles west. After travelling about three miles they attempted to cross the Narrows, where the trail passes the neck joining two lakes. Soon they found the water getting into the rig and threatening to envelope them, so were forced to beat a hasty retreat, both ponies and men being very wet. Making their way along the north shore of the lake they struck the camp and soon service was in full swing. The hymn books supplied to the party were still in Saskatoon and the books collected by the men out of their own stores belonged to different editions; however, patience overcame the difficulties. A violin played by one of the railway men acted as substitute for organ. After

service they returned by the South of the Lake. Round the supper table that night (only there, wasn't a table), their experiences were related and God thanked for permitting them to minister. Monday was Dominion Day, and as the men wished to become thoroughly Canadian they spent it as a holiday; this was well, for the horses were showing sign of fatigue.

The men for western centres left early on Tuesday morning accompanied by Wrenshall, who was acting as guide. Revell and McCreedy waited for the luggage to come on from Lloydminster. Wrenshall returned to camp on July 17th, proceeding to Lloydminster the following day. During this period of waiting the two Catechists made good use of their time visiting the railway camps and conducting services. Revell moved on to his district North of Manito Lake on July 19th, and McCreedy left on the following Tuesday for Ribston about twelve miles west. The first settlement visited, consisted largely of Latter Day Saints (Mormons) who were very kind, as there were no hymn books service could not be held, and McCreedy went off to the railway camp where service had been held before.

A centre was then established at Bloomington Valley, a settlement in 44-3-W4, this serves for some thirty homesteads in the vicinity.

The next township visited was Ribstone (42-4-W4) where about twenty homesteaders were living in tents, not a shack having been erected. The absence of hymn books was a serious obstacle, so McCreedy determined to borrow some from one of the other men. He turned to the south intending to strike the Stainleigh trail but lost his way and after six hours wandering found himself

fifteen miles from his destination. After resting his pony he went on, spending the night with Meyer and finding Thom early next day. When he got the books he turned north, but a thunderstorm broke, and he found shelter in a shack, where the people gave him dinner. About ten o'clock he reached the grading, and slept in a railway Camp. The next morning service was held in the camp, then to Bloomington Valley, where no congregation gathered owing to the miscarriage of a letter, and in the evening to another camp where service was held.

On Saturday, Aug. 10th, McCreedy went to Ribstone on foot, his pony's back being still sore. On the Monday he left to visit a settlement in the south, where all the settlers were still living in their tents. A party of Engineers gave him a lift for ten miles. Returning to his camp McCreedy lost the trail in the sand hills, and wandered about till night came on when he was forced to take refuge under some bushes; there was no water near and his only food was a small store in his pocket. The next morning he found water away from the hills, though strongly alkaline it was most welcome. Aiming for the nearest settlement he walked for some time until another storm broke out and he was again obliged to seek refuge in a bush; the heavy rainfall prevented any sleep. Early in the morning he sighted a shack where he was able to cast his wet clothes and get a meal and then go to bed. Returning home on Friday he started the next evening for Bloomington Valley. A heavy storm was raging, a very vivid flash of lightning startled his pony, which raced across the prairie, struck a badger hole and upset the rig. Fortunately help was at hand to

harness the pony, then track was made for the nearest camp, where a night was spent, service being held in the morning and then on to Ribstone for the evening.

Ribstone district covers upwards of 600 sq. miles, and is fairly well settled. Six centres for Sunday services are established in addition to the railway camps which have numbered as many as ten.

Those who were present at the farewell meetings, either in Dublin or Liverpool, will remember the face of Meyer, who spoke on both occasions. One of the youngest of the party, and a typical son of Erin, he kept us alive with his humour. A large district about the Eye Hill Creek was entrusted to his care, and here he made a promising start. Most of the people had only just entered on their homesteads, and only two sections had been registered prior to 1906. Beyond the Creek are a few isolated homesteads in a district which is likely to flourish.

West of Gillespie Lake, in an equally new district, is Thom. None of the settlers here had arrived before 1906, and most of them came in 1907. A large number of small lakes make the country difficult for farming. These are widely scattered, and Sounding Lake forms a natural boundary on the south.

Coulthurst, with his centre at Homestead, a small settlement to the south of Vermillion, has a comparatively compact district, with some settlers of older standing.

The country on the Diocesan border and south of the C.N.R. track is divided between four men. The whole of it is well settled, the people having come over from the railroad running from Calgary to Edmonton.

Talbot is the designation of the S.W. corner, which is divided by the branch line running to Lacombe. Matthews, the Catechist in charge, soon established six centres, the people giving him a warm welcome. He was fortunate in securing efficient musical help, and is greatly assisted in the services by a choir, conducted by Miss Hayne. Fortnightly services are all he can manage, but even these are much appreciated by the previously churchless people, who look forward to a weekly service in due time. Mr. Willis, of Talbot, placed his house at the Catechist's disposal for services, and here the people meet for worship on alternate Sunday afternoons. By November so much progress had been made that definite organisation was decided upon. Two acres of land were given for church and parsonage, and an application was made to the Bishop for a grant towards their erection. The wardens have promised to continue the services during the three months Matthews is in college, and have petitioned the Bishop that he may be allowed to come back to them. It is further proposed to erect a church at Sterricks as soon as the Spring allows such work to be undertaken.

Hardisty town and district receive the attention of Goulding. The town is at the end of a short branch line running from Wetaskiwin, on the Calgary-Edmonton line, and will soon be linked up with Saskatoon. The first service was held in a drug store, a rainstorm preventing a large attendance. Then another centre was organised ten miles to the north. Here service was conducted in a sod shack which is one of the biggest in the Diocese. The ends of the shack are cur-

tained off for bedrooms, but the curtains have to be drawn back in order to accommodate the congregation which gathers from the surrounding district. Sunday School is held every Saturday (Goulding is one of the Irish contingent) in two centres. Thirty-six miles of rough trail must be covered every Sunday in order to conduct the services at three points. On August 6th the Sacrament of the Lord's Supper was administered for the first time, Archdeacon Lloyd coming down specially for this purpose. The extreme simplicity of the rite, together with the rough surroundings under which it was conducted, will never be forgotten by those whose privilege it was thus to honour their Master's Command. At a home-made table four disciples knelt, a fruit dish held the bread, a pewter mug the wine; and yet no stately service in any of the beautiful churches in the Homeland had seemed half so impressive, or brought to mind with such reality that last great Supper at which this memorial was instituted. A church dedicated to St. Mark was built at Hardisty, and here an average congregation of fifty souls gathers each week. A second church (All Saints') was built to serve the northern centre, but was blown down by a cyclone when nearing completion.

Davidson opened up the work in a triangular-shaped district west of the Battle River. He found a large number of families establishing their homes, and with no provision for the education of their children. One of his first efforts was the organisation of school districts, in order that advantage might be taken of the Government system of elementary schools.

Ashley began work around Salteaux and the Buffalo

Coulee. All the homesteads taken up, but many of the men away working on the grading.

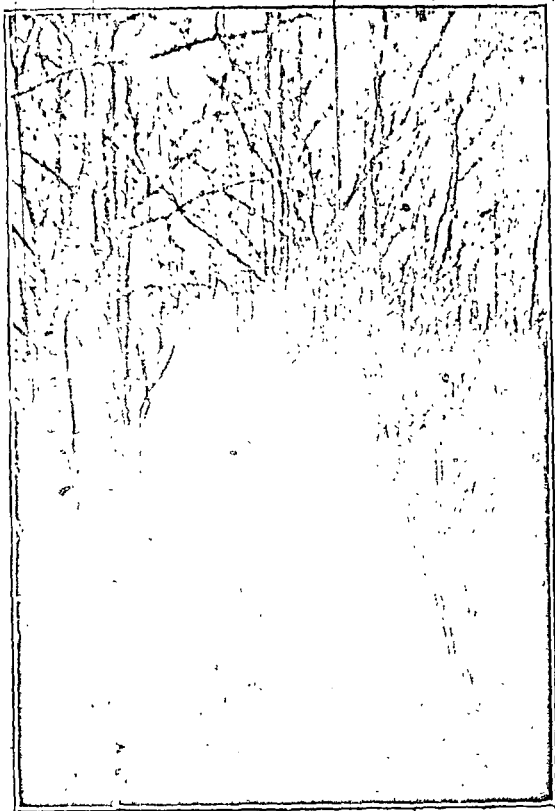
We have so far followed the beginnings of this great movement for the salvation of our own brethren. The hardships and inconveniences suffered by this devoted band of workers have been passed over. They went out prepared to submit; they realised that sacrifice was necessary, and gladly made it. The doings of the catechists during their first summer in the Diocese are really a twentieth century Acts of the Apostles. Like the Apostles of old, most of them are gifted with no unusual advantages. They went out in the strength of the Spirit to proclaim the redemption which is in Christ Jesus. A few faithful souls were waiting for them in almost every place, but it would be folly to imagine that all were willing to receive them. Their people had come from the old land; some had brought with them the indifference which stamps so many in this country; some the open antagonism which possesses others. In some shacks where there was no Bible, reprints of the Rationalistic Press found a place on the single bookshelf which graced the home; all manner of schisms have their adherents to represent them; but we can look back with thankfulness, and thank God that the encouragements were greater than the disappointments, and those on the side of Good more numerous than those against it. Before recording the recall to college, let us glance at some of the work undertaken by the men—for the moment, that amongst the railway workers. Some seven thousand miles of track are in the course of construction, and dotted up and down the country are grading camps, where the men engaged in

this work, congregate in numbers of from forty to a couple of hundred. I wanted to see something of them, so took a team and started over the prairie in the direction I knew one of these camps to lie. Bump, bump, bump, as the bronchos dragged us over gopher hole, badger hole, channel worn by the melting snow, and, after severe shaking, landed us at the camp. Permission for a service was soon obtained, and we followed the cook into the bunkhouse, in which the men were tidying up after a hard day's work. This was a long wooden structure, the walls of one-inch lumber lined with tar paper; berths two deep ranged along the walls; a rough table with benches of the same lumber occupied as much of the middle as was not taken up by two great stoves, which maintain the temperature at something more than comfortable heat. The service was announced, and one by one the men passed out until only half a dozen were left. Somewhat down-hearted we commenced with a hymn, then prayer, then another hymn, during which some of the men returned and sat down as far from us as possible and pretended to read. In response to several appeals they came nearer, and others took their place, and by the time for the address the place was full; not a man remained outside; the attractive power of His Great Evangel was beginning to tell. The address was simplicity itself: no formality, no new theology, no discussion of theological niceties, but a hearty testimony to the saving power of Christ—of His ability to save; not from nebulous penalties in some unknown, but here and now, from our greatest curse—ourselves; to fit us as men, and to make us reflectors of our Saviour's



image. We closed with "Jesu, Lover of my soul" and the Benediction, and prepared to leave. "When are we going to have another service?" was asked by several men at once. "I don't know," was the only reply I could give. "When are you coming again?" was then asked. "Never," was my reply; "I have already set my face homeward. Seven thousand miles of sea and land lie before me, and my call is to the homeland." "Aren't we to have services, then?" What is all this in the paper about a big party of workers?" "Quite true! I have come out with the greatest party ever sent out by the Church of England for work amongst our own people. They are intended for this diocese alone, but so great has been the increase of settlement that there isn't a man to spare for the railway camps alone. As you move about you will come into the districts in which the men have been placed. As they are able they will arrange services for you, but if the camps are to be properly worked the Church at home must send out more labourers." With many a hearty hand grip I left them, took my team, and rode off to another camp.

The second camp was wholly of canvas, and the congregation packed themselves tightly into the largest tent. As before, the service was of the simplest nature: the best known hymns, a few prayers, and short address. Intelligence seemed stamped on the faces of these men, who were almost entirely Canadians. They were evidently drawn from a different class of the community than supplied the labourers in England. The few Englishmen among them were young, and of good education. They quickly took up the responses,



**The Writer and a "Broncho."**

with which they were evidently familiar. Work was over, and, as my stopping point was not far off, I stayed, chatting round the fire, and listening to the adventures of these fortune seekers. Seven men, the youngest just out of his teens, the eldest not yet thirty; two had been bank clerks, one a schoolmaster; the others had never tied down to anything seriously; two of these were from an English Rectory. "No prospects at home," was the reason given for coming out, but hints dropped later suggested some little indiscretion as the real reason. Most of them had begun their new lives on farms, then migrated to the cities, where they found the labour market already overstocked, and subsequently accepted 24 dollars a day for the labouring work on the grading.

One of my country-men volunteered to accompany me part of the way to the settlement where I was to stay the night, as he appeared desirous of continuing our conversation I gladly accepted his offer. Crossing the prairie is never an ideal time for confidential chat, and when the winter is just breaking up and great care must be exercised to keep the team on anything like safe ground, a disjointed story is the inevitable result. My companion was just an ordinary mortal of the kind which makes up the greater part of our population, and will do well or badly according to the circumstances which surround them. A young man with excellent upbringing, and one, who, according to the many theorists who are apt to criticise and slow to suggest, should have been an example to those around him. Unfortunately we have to deal with things as they are, and not as they should be, and it was evident that he

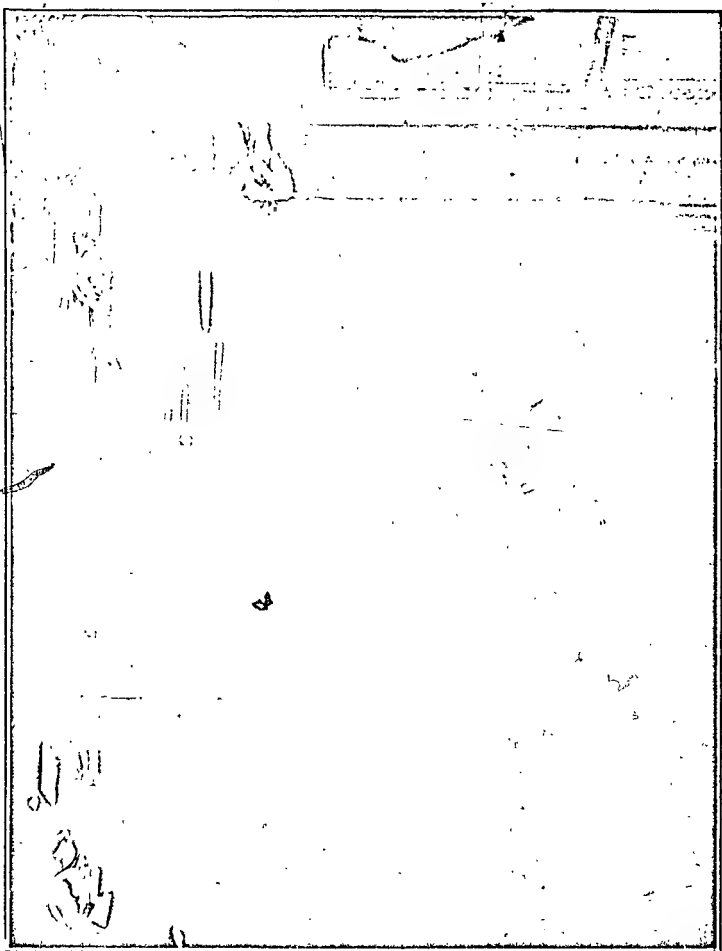
was experiencing the degenerating effects of rough and tumble life. But the recollections of past efforts, and the intense love of godly parents still remained. He suddenly broke out into an appreciation of our camp service, and compared it with services in the old land, much to the disparagement of the latter. Of course it was merely the altered circumstances which enhanced our simple service in that lonely camp, and if the conditions had been reversed our service would probably have received ridicule rather than appreciation.

"Does England really care for us, or is Kipling right in saying, 'She thinks her Empire still, is the Strand or Holborn Hill'?" he asked, and proceeded to refer to the many religious privileges in the old country and their absence where (as it seemed) they were most needed.

"Many of the boys are alright, and if helped would lead straight, clean lives, but *they do need* that help, for in every camp are a few men who seem to be missionaries of hell and do their best to make the place as sordid as possible and to drag others to the same level. Every spare moment, every cent goes in gambling and whisky, and a visit to town is only an excuse to 'blue' money in drink and vice. We all know something about God, but here we never hear the name except as an oath. I've been on the work nearly twelve months, and the only service we've had until to-day was one conducted by an old fellow who had homesteaded close by where the grading was being done. He was a real Christian, he came along one night and said, 'There's a God here as well as at home, boys, so let us have a service!' We were soon singing some of the

old time hymns, and then he talked for quite an hour, just telling the old, old story our mothers taught us years ago. We were inclined to laugh at the old man at first, but when he finished every one of us went up to shake hands with him. He had touched that chord which every man worthy of the name holds sacred. Once I had to ride in for the mail. The trail led right through an Indian Reserve. There was a clergyman there, and it made me wonder why our church-people think more of the Redskins than of us. Oh I know you'll tell me we are to preach the gospel in all the world, but don't forget another text, 'Let the children first be filled'! It's unnatural to be doing every thing for them and nought for us. It cannot be merely a matter of money, for if a preacher came along and after service told the boys he needed money, we'd see he didn't go away empty. Fifth-rate Music Hall men come along and after singing coarse songs for an hour or so go on their journey with a few dollars in their pockets. If men can be found willing to risk their livelihood on the proceeds of amusement, have none the faith to risk it on preaching?" It was time for my friend to turn back, so we parted with just one prayer, 'Lord, send labourers *here*.'

A few days later I was able to accompany one of our men on his first visitation. After harnessing the team we struck out along the trail, both of us strangers to the ground. For a few miles there were no homesteads owing to the unfavourable nature of the ground. Here and there were the remains of sod shacks rapidly falling into decay. Homesteaders had entered on their quarter sections, and after a few months toil passed further on-



A Bachelor's Shack in the West.

to better soil. Then the trail led us between two bluffs; soon the water was knee deep, and presently it came higher and into the bottom of the buggy. We began to consider the wisdom of returning when we found it getting shallower, and soon we were on dry ground. This is one of the regular incidents of prairie travel, and one of the other men had to cut the traces and swim his team to land.

About a mile further we found a little farm owned by an Oxford graduate who had taken advantage of the Government offer of 160 acres. The possessor of a little capital, he was able to 'jump' the sod-shack-stage and erect himself a wooden house, in the comparative luxury of which he lived, or to use the phraseology of the West—'bached.' It wasn't really very grand, and I wondered if he ever thought of his college days, with snug rooms, genial friends, and attentive 'scouts,' and compared them with his draughty, isolated shack, in which he did all the work. It was evident that domestic affairs interfered but little with his farm work, for the interior was very suggestive of the need of a wife to keep the place in order. To the left of the door was the window, beneath which an assortment of cooking utensils, all bearing evidence of their last use, were indiscriminately scattered. Then the book-case, which consisted of a few boards stocked with some of the latest literature (another of the incongruous associations of the West); the lower shelves did duty as pantry, and bore all manner of tins, pots and packages. Close beside it was the table, one end sadly suggestive of a rummage sale, the other, covered with newspaper, seemed a receptacle for dirty pots. Near the wall was

the cooking stove on which rested the pans and other utensils not accommodated on the floor. Between this and the heating stove was a pile of birch logs from the bark of which I cut a little memento of my visit. In one corner was a substantial oak presentation desk, the only furniture reminiscent of home, opposite to this was a heap of clothing.

The bedroom was a little boarded off place just large enough to hold a bed, and certainly not very inviting to possible guests. The homesteader was happy and healthy, glad to hear that service would be held and more than willing to attend, so we drove off, about a mile to the next section which was settled in each quarter. Here the houses were of sod, but much tidier, and certainly presenting more appearance of comfort. The same warm welcome awaited us, and as the position was fairly central, we gladly accepted the offer of the largest shack for service on the following Sunday afternoon. The next half-dozen calls were fruitless, as the people were aliens and spoke practically no English. Then we struck a farm which was fenced round, and as we drove up noticed two little mounds not far from the house, these we learnt were the graves of two children who died the year the people settled and were buried by the bereaved parents without any service. Such mounds are not an uncommon sight, and where a Church is erected an effort is made to include them within God's acre. Only in one instance during the day did we receive anything but encouragement, and even this case, to one who had experienced visiting in London slums, seemed more than hopeful. The length of our stay varied, but we took the opportunity of reading a



few verses and committing the family to God in prayer, for we remembered that we were on the Master's business.

Returning by a different trail, we passed through a little town of half a dozen stores and about the same number of houses. In the hotel, we came across two Englishmen of that type which leads the Canadians to despise us, men with no purpose in life, who failed in everything they tried at home, and were then shipped out to Canada by their friends as the cheapest method of getting rid of them. Often in receipt of regular subsidies from home, they spend their time between the bouts which these remittances afford, in loafing round the hotels and picking up a precarious livelihood by doing odd jobs. There is no sadder sight in the whole of the West than these derelicts, tossed to and fro on the sea of life.

In order to continue the services as regularly as possible, it was decided to call the men up for three months' study in two batches. The first thirty entered into residence at Prince Albert early in November, and the second thirty have been warned to take their places at the beginning of February. The college is, of course, a Western makeshift. The intended premises were still in the hands of the Indian school authorities, who require their use for at least another year. The main part of the college is an old land office. This is supplemented by a shack 20 feet square, which serves as dining hall; whilst lectures are given in the old church. The surroundings are, of course, very primitive—bare tables, tressle beds, and wooden chairs comprise the furniture—but the meeting of old friends makes the place more homelike, and the devotional addresses are keenly appreciated by men who have been working at

high pressure during the preceding summer. Five and a half hours' lectures and four hours' private study make up the collegiate day. Afternoons are devoted to exercise, and supper is followed by evening service in church. The Bishop, Archdeacon Lloyd, and the Revs. D. T. Davies, C. L. Malaher, H. S. Broadbent, and A. D. Dewdney form the professorial staff, and every effort is made to equip the men efficiently for their work as ambassadors of Christ. "Christ is the standard of all," is the motto which teachers and taught are seeking to adopt.

The Deaconess' Home which has been established in Saskatoon may be regarded as an offshoot of the movement and is worthy of mention. Three honorary lady workers are already in residence, and should prove of immense usefulness to the Church in Saskatchewan. Besides taking a very important share in the parochial activities of the city, a considerable amount of diocesan work has been allotted to them. Miss Simcox will meet the emigrant trains on their arrival and look after any women and children who may need protection. In a distributing centre like Saskatoon such provision is of untold value.

Sunday School always presents great difficulty; unless it can immediately precede or follow the Sunday service it is usually impossible. The importance of religious instruction for the young is quite realised, but the obstacles were too great until it was decided to take a leaf out of the book of secular educationists, and conduct Sunday School by correspondence. One of the Deaconesses is now devoting her time to a special effort to reach the most scattered of the children.

# CHURCH PROBLEMS IN WESTERN CANADA.

The increased measure of attention which is being given in every quarter to Western Canada makes unnecessary any attempt to prove the existence of *Church problems* in that great land.

The Archbishop of Rupertsland has referred to the situation as creating "an unparalleled crisis in the history of a daughter Church." These words, coming from one whose lifetime has been spent in the vicinity of the Red River, who is the ecclesiastical head of the prairie provinces (and also a shrewd Scotsman), are no exaggeration; they are endorsed by every resident in the West; and even the newcomer, after a short sojourn, realises that the position is one of real peril to Church-life.

The greatness of the problem was well expressed by Archdeacon Lloyd during his later visit, when he reminded his hearers that "It is not merely a matter of a little Mission here, and a Clergyman there, and another Mission over there; nor even is it the larger thing of the formation of a grand new Diocese. It is something far and away larger than that: it is the training of a New Nation."

The four thousand miles of sea and land which separate us from the prairies seem to render it impossible for us to grasp the situations which arise there in quick succession.

It is hard for the average resident in Lancashire, where upwards of four and a half millions of people are packed in 1,888 square miles, to understand the very different circumstances which exist where only 800,000 inhabitants are scattered over upwards of half a million square miles. It is hard for the Churchman, whose parish church was built long before his birth, and whose generous forbears made provision for the support of a minister in perpetuity, to understand the necessity of providing adequate support for his parish priest. And when, as is the case in the West, these two factors are combined, and intensified by the necessity of each settler establishing and owning his new home, a situation arises which is altogether above us.

Time after time must we emphasise the *newness* of the nation which is springing up west of Ontario; repeatedly will it be necessary to point out the *distinctness* from the older Canada of the East, with its history, and cities of no mean worth. It will be all the better if we peer into the future—distant, but not beyond the allotted span of our younger generation,—and see the adult state of the now infant nation. We are engaged with no fourth-rate state, but the childhood of the next Great Power.

Twenty years ago this nation was non-existent; Western Canada up to the completion of the Canadian Pacific Railway was an unknown wilderness. Explorers and scientists had penetrated its wilds; fur traders had established their posts along the banks of its great rivers; missionaries had sought out the nomadic tribes of native Indians; troops had undertaken hasty marches to quell risings and to avenge murders; but

less was known of the country than to-day is known of Central Africa, and even this knowledge was limited to a select circle. The country was regarded as useless, and consequently lacked that inducement, which is the chief attraction to the average Briton, to seek knowledge; namely, material advantage. The C.P.R. was doomed, and doubly doomed, to failure long before its birth; statesmen of no mean ability had labelled it the outcome of idle dreams; but those far-seeing promoters and pioneers have more than justified their dreams, and reaped their reward. They view with pardonable pride the birth of a new nation, which is undoubtedly the offspring of their indomitable energy. A single generation has not passed since the first immigrants made their homes along the new track, and already four trans-continental lines have reached more than their initial stage. Empire building is not the work for satisfied men; it is the hobby of those prophets who fret in narrow confines, and seek to bring wide-areas under the beneficent rule they themselves enjoy. No statesman can infallibly sketch out the course of national development. Some have tried to do so and failed. Underlying most of this failure has been the want of that "prophetic eye," which enables men to speak of things as they *will* be.

The policy which resulted in the loss of our New England Colonies, and made possible the formation of the United States, was not wilfully evil, but wantonly neglectful, and lacking in anticipation of the country's growth. It was the same faithlessness that led English statesmen to allow the American people to commandeer some of Canada's best land, and at every successive

Treaty to sacrifice Canada rather than incur the displeasure of her big neighbour. No statesman of the 18th century imagined that the close of the next would see these despised Colonies one of the World's Great Powers, able and willing to lead in the Concert of Nations; had they done so, the short-sighted policy of Grenville and his colleagues would not have survived its birth. It will be no less criminal for our Church, either by neglect or insufficient appreciation of the future greatness of the land, to lose her hold upon this growing power. The importance that some day will belong to Canada demands the exercise of a statesmanship which has been too often lacking in our treatment of great problems.

The loss of the New England Colonies has its parallel in our ecclesiastical loss of Eastern Canada. In both cases it was the disregard of future possibilities. Quebec was and will remain Roman, but Ontario—progressive, and possessed of unbounded energy—would have been a strong Church country had Churchmen of a century back allowed themselves to dream a little; and had *they* cultivated the gift of prophecy, *we* should have been saved the humiliation of playing fourth fiddle amongst the Churches of the Dominion.

The most imminent feature of the present problem is how to minister to our own members who have emigrated, though this sinks into quite secondary importance when contrasted with the greater task of Christianising a Nation, and hallowing the whole civic and national life of a coming country; and, after all, the *greatest* point to be considered is its relationship to the evangelisation of the whole world. If, as we

believe, the Christian Church is charged with the proclamation of the Evangel in every land—and if our own nation has been singled out above all others as the means of proclaiming it, and of all Churches the Mother Church of Britain's Great Empire has pre-eminently the call—then Canada will be found one of the greatest factors in helping us to carry out our great mission. And if (in spite of Dr. Rashdall and his colleagues) the marching orders of Matthew 28, 29 are indeed the very words of Man's Redeemer, we shall, if apathy leads us to neglect it, lose with this new nation our position as the new Israel of God.

It is time that we as a Church reviewed the whole situation, and formulated some scheme which will deal with the whole of Western Canada. We must secure relief from the multitudinous appeals which reach us from every quarter. The support of God's work must not be allowed to rely upon sentiment and pretty stories used by promiscuous deputations to stir up interest in their own spheres. The needs must be supplied because it is our *duty*, and the least that we, enjoying all the blessings of the mother land, can do. The two great Societies engaged in this work must sink any jealousies; and whilst maintaining firmly their principles—which, in spite of many critics, are of their essence,—work hand in hand towards the solution. It is possible for the keenest trade rivals to protect themselves from too severe competition, and to secure other advantages, by mutual agreement; and if such a course is possible where material gain is in view, it becomes imperative where the aim is the fulfilment of God's command, and where the

interested differ in matters which fade into insignificance before the fundamentals which they have in common. There should be consolidation of all existing work, not in any organic union, but by mutual agreement on the lines of the different shipping conferences. There must be no chance of playing one society against another, and the same conference should deal with the emigrant from the moment he leaves England until he becomes ecclesiastically independent in the new land. At present the S.P.C.K., the S.P.G., and the C.C.C.S., with apparently no common system, undertake this charge—the first-named in the ports and during the voyage, the others when the emigrant has become a Colonist. The scheme must be made in full cognisance of the effect produced by the withdrawal of the Church Missionary Society from work in Canada. There is a fairly large aboriginal population, and it is to the honour of the Church of England that they have been well ministered to in the past, chiefly by agents of this great Society. The principle upon which the withdrawal is made is undoubtedly a correct one. The Church in Canada has her duty towards these near neighbours, but we at home who devised this policy disregarded the burden which has been thrown upon the Church by the enormous number of our *own* people *we* were committing to their care. The same principle which leads us to say to the daughter Church, "These are your neighbours, you must care for them" should have resulted in an infinitely greater support being given to this work amongst our own kindred.

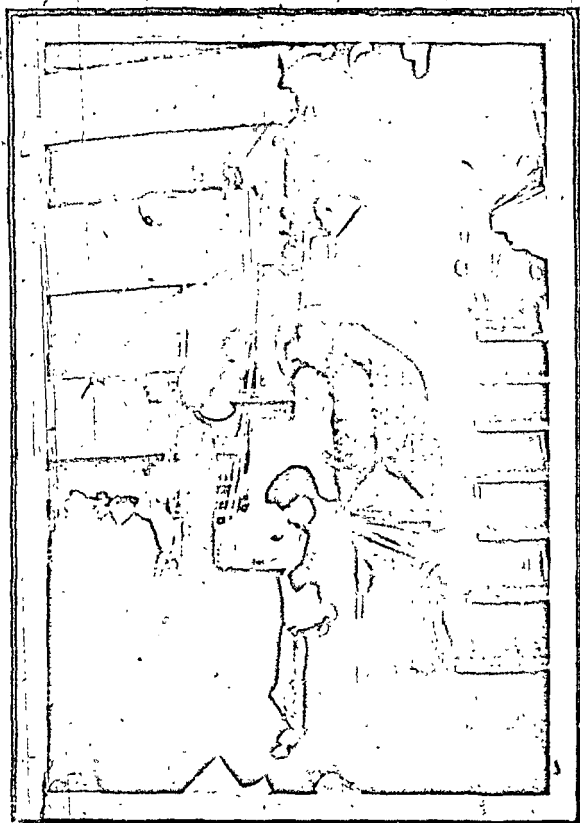
Whatever scheme is adopted it must aim at laying a substantial foundation for the Church that is to be



in Western Canada; it must be the result of a rare combination of Statecraft, business ability, and spiritual energy, coupled with a faithful trust in Him who is the Provider of all things. There must be nothing tentative, for we are laying the foundations of a Temple which is to last until the Kingdom of God is fulfilled, and the long-looked-for Advent is at hand.—Everything must be solid. We may well take an inspiration from those stately fanes which hand down to us a lasting record of our fathers' piety. Archdeacon Lloyd's Scheme, which is elsewhere referred to, was essentially tentative, and was accepted in lieu of any alternative. The new scheme must be more permanent and far, far wider.

In offering some suggestions for dealing with the problems which present themselves, we claim no finality for them; they are merely suggestions, which may prove of use in the incorporation of a plan of systematic Church extension, which is worthy of the Church of England. Our first effort should be to provide an adequate staff to deal with the immigrants on landing, the present workers being quite unable to attend to the great rush during the season. Church Army captains of the best type might replace the present clergy, who,—mostly,—undertake the position in addition to their parochial duties. We must have the most efficient staff in each port. The denominations have followed our example, and at Québec and other places to-day the immigrant meets a row of differently attired ministers, labelled with their denomination, and looking very much like the representatives of the transient hotels, eager to exclaim the virtues of their particular houses.

We should commence our organisation at home, and



**En route to Canada.**

make it imperative for every clergyman, under penalty of that ecclesiastical censure which is to be visited on those who marry couples taking advantage of the new Act, to send to a central bureau, which might be established in Liverpool, the names of all their parishioners who are emigrating. Their Church record would be handed over to the ship's Chaplain, and subsequently passed on to the nearest clergyman to their new home. As regards ship's Chaplains, who are just as necessary as surgeons, a different arrangement is urgently needed, for at present the ministrations on board depend almost entirely upon the parson's susceptibility to seasickness. The possibilities before efficient Emigrant Chaplains on board the ships are scarcely capable of exaggeration. One to two thousand souls are within easy reach at the most impressionable period in their lives. Home ties have been abruptly severed, "the Home-land" with all its associations has been left behind, and even the most optimistic emigrant is not without misgivings as to what the future may bring forth. These conditions ensure a most sympathetic hearing for both public utterances and private conversation. So far this field is without competition, only the Church of England ministers to the emigrant on board; but how long this freedom will last it is impossible to suggest. The visits of a clergyman to the smoking room of the second and third class decks will lessen the terrible effects of gambling, and if not abolish it altogether will secure its regulation, and encourage waverers to avoid the human sharks who prey upon the outgoing settler and relieve him of what little store of money he possesses. The excellent work which is being carried on at The

Andrews Home, Montreal, must be duplicated in other cities (this is of course quite distinct from the "St. Andrew's Home" which is conducted by the Presbyterians of Montreal). Members of the staff meet the incoming steamers and trains and offer to those whose circumstances necessitate their staying over night, accommodation at very reasonable rates. For young girls travelling alone, such an institution is invaluable. In addition to this part of the work, a Register of vacant situations is kept, and the emigrant is usually offered some suitable berth within a few hours of his arrival should he desire to remain in Eastern Canada. The central bureau should be kept posted with the most recent information, whether secular or religious, and, without entering on any emigration propaganda, be ready to advise enquirers of the best openings in particular districts. By the exercise of a little forethought and care our parishes in Canada may be materially strengthened. Should a farm be in the market, it will be infinitely better that the new owner be a Churchman. Should a new centre be springing up, and there be openings for professional men, a word to a young doctor or lawyer intimating the opportunity may be the means of securing a strong supporter of the Church. The organisation of the Salvation Army is very much superior to our own. The emigrant under its auspices is passed along from agent to agent until he reaches his home, which in all probability has been secured through the agency of the Army. It would be foolish to pretend that the organisations of "General" Booth possess all the virtues, and many of their methods are impossible for us; but this is no reason

why we should not advise our people in a manner which will aid them materially, and keep them from temptations to desert the Faith. We need not advocate Church Colonies — settlements are infinitely better when made on broader lines,—but with a little pains our prairie parishes might be strengthened, and our people saved from absorption into other bodies.

When we have arranged for the spiritual and material care of our emigrants during the time of transit, there comes the great problem of ministering to them in their homes, scattered over the millions of acres of prairie; how to convert them into independent congregations. and subsequently how to reach the other nationalities which are contributing towards the up-building of the Nation. If we assume a parish of 400 square miles as the limit of one man's power, we must have, in order to fill present places where the need is most urgent, and where a certain measure of local support is obtainable, at least 300 clergy; and if the present stream of immigration maintains its volume, an annual reinforcement of half that number will be required for some years. Should the Church in Canada be able to produce one third of this number (and this is most improbable, for her supply is not equal to the increasing demands of her Eastern dioceses), then we must prepare to send out 200 men in 1908, and 100 a year for at least the next ten years. This, in view of the diminution of candidates for Holy Orders at home, will appear serious, and yet it is the minimum by which anything approximating a solution of the difficulty will be achieved. The first batch must be men already in Orders (whether married or single matters not if the

partners possess adaptability and endurance, — wives so gifted may be amongst the greatest assets of the Church). Their chief gift must be abundant common sense and the ability to forget the way things were done in the old country. Theological learning, though necessary, will have a smaller value than keen perception of men, and the faculty of dealing with perplexing problems as they arise. They must be men able and willing to lead or be led, and possessors of the gift of making others work will find abundant opportunity. The physical hardships are considerable, but quite endurable by men of average physique, and are more than compensated for by the absence of the worries which are necessarily associated with the constant contact with extreme poverty in our slum parishes. In an intensely democratic country anything like usurpation of distinction and authority is quickly detected, and speedily put down, but nowhere is the real aristocracy of character and goodness more readily admitted. The clergyman in Canada is in no sense a master, lordling it over his possessions; he is the leader of a happy band of brethren. Many of the powers possessed by him at home are exercised by the Vestry. The lay element is strong, and is well represented in all matters concerning the welfare of the Church, which is not considered as the special preserve of the Clergy. To "enter the Church" in Canada does not bear the meaning with which it is often erroneously connected in England. The laity have their due and proper share, and the result is a living Church, realizing that the Holy Spirit works through all its members.

Besides these men, who fill the ordinary posts in the

Western Church, the present time calls for a surrender of some of our best and most promising clergy. A regiment must have its field officers, and an army its generals, every company officer is not fitted for these higher posts. Men are required for what we may call the General Staff of the Church, and for these positions they must be of the very best we have. In fighting battles for our country's honour, we do not keep our best officers at home but send them to the front, and in this great fight for the supremacy of the Cross, and the position of the English Church in Western Canada we should be as ready to send out our best. There is at at present time a real call to the younger clergy of great promise, to the men whose abilities fit them for the highest positions in the home land, to throw in their lot with the infant Church and make it strong; men who can inspire hope and enthusiasm in their brothers who are dejected and overburdened with responsibility, men who are capable of financing and conducting business affairs, men of learning who are "apt to teach."

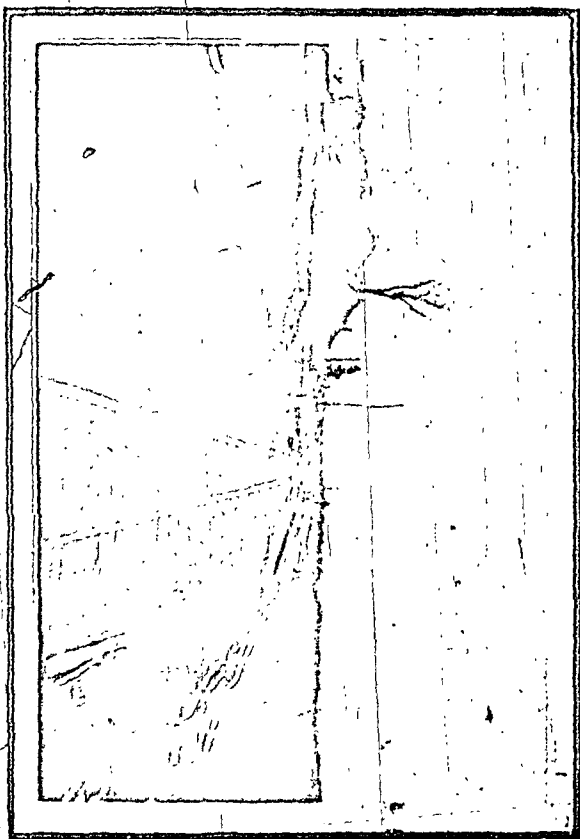
It will be a serious problem for us at home to find the great reinforcements needed; here there is an average of one clergyman to every 1,500 people, in Canada circumstances demand as a rule not less than one clergyman to 750 people, so that the emigrants will require about double their share of clergy. A definite attempt must be made to secure the men, and the offers of service made to Archdeacon Lloyd indicate an enormous fund of potential wealth which is almost untouched. Men eminently fitted for the work had to be refused because they lacked the necessary training, and time was too

short to give it to them. So far this source has remained almost untouched, save by some new institutions, all connected with extreme Churchmanship;—the zeal of these people may be imitated. It is not necessary that our reinforcements should be educated at the older Universities, much as a degree may be deemed desirable, it cannot be regarded as essential. It is however necessary that the clergy sent out should have some real and systematic knowledge of the fundamentals of our Faith. They must be men well versed in their Bibles, and acquainted with the problems of to-day; it will be more to the purpose that they should be able to refute the arguments of Blatchford than to write out the whole suppositions of Archdeacon Paley. If they have been sufficiently trained to put their reading into systematic form, then the wider they read the better will their ministry be. The congregations on the prairie differ widely from our own, particularly in their complex character; all sorts and conditions of men sit side by side in a Western Church, illiterate and graduate, vulgar and refined, and it is necessary for efficient ministration that all peculiarities tending to annoy should be eradicated.

Wide reading must be encouraged in order that ignorance may be realised. An elementary knowledge of general affairs and historic movements, and a small acquaintance with literature, both general and scientific, will enable them to avoid many pitfalls. It will be well for them to know who Ruskin was and what he wrote, to distinguish between the poetry of Tennyson, and the publications of Rudyard Kipling, and to know something of the chemistry of every day life. These are all



part of general education such as is given in our elementary schools, and men without them cannot minister to congregations which include those who have had the privilege of much higher education. A two years' course, from the passing of a fairly simple examination, suffices for a considerable proportion of our clergy at home; and if we omit the negligible quantity of Latin which is imposed, and considerably curtail the present excessive vacations, there is no reason why two years training should not fit a man for service; three years would undoubtedly add to his efficiency, and might be adopted as the standard when the present rush is over. As already remarked, the conditions of life prevailing are entirely different; the Minister in the majority of cases will be his own groom, he will have to do the heavy work around his house, and if unmarried be his own domestic. Under such circumstances it would be folly to insist upon the conditions ruling in our present theological colleges. A newer and cheaper way must be found. In the majority of our great cities there are large houses in decaying neighbourhoods which landlords have great difficulty in letting, and even if let they have to accept very low rents. Let Manchester, Liverpool, Leeds, Sheffield, Birmingham, Bristol, and such places take the matter in hand and provide accommodation for 20 or 30 men. £100 a year would provide ample accommodation in Liverpool; a minimum of furniture, and that of the plainest, will suffice. Let the students do their own housework, and take it in turn to cook, 10/- per week each will cover their bills. Let a Clerical Superintendent be chosen for each home, because of his ability to teach rather than for erudite scholarship,



The West-bound Track.

and let the local Clergy assist him in instructing the men. Time might well be devoted to parochial work, and much of the money now spent in lay agents be saved to the Church. All this must be undertaken with a view to fitting the men for active service: during our nation's trial in South Africa we volunteers readily submitted to barrack life in order to fit ourselves for warfare; shall we do less in our Church's great hour of need? The more severe the testing, the more readily will the impossibles be weeded out. No selection committee is free from mistakes, and the expense of sending useless men into the field would frequently be saved. It would be well to imitate as far as possible the conditions existing in the West, where the leader is considered equal in rank, and superior only in administration.

Canada must be preserved from faddists; from the man who can't conduct service without a cassock, or with one; from the man who considers smoking the deadliest of sins, and from him who is prepared to condone any form of amusement if the people will put in an attendance at Church on Sunday; and not least from the man whose chief aim in life is to imitate in a £50 Church the services of an English Cathedral. Canadians are intensely national, that their nation is only a few years old does not affect their position, they are a nation, and the appeal to antiquity is not one they care much for. They care less for the past than the present, and far more for the future. They estimate a Church by what it is to-day, and not what it was 1,500 years ago. This is perhaps fortunate for us, insomuch as it excuses and forgives our past neglect, but it also robs us of

much prestige, and places us on a level with the other churches. If we are to become a great Church in the West, (and all true Churchmen will fervently desire that we should,) it will be by our intrinsic value to-day, and not because of our past history.

However fully men may minister in spiritual things, they remain material, and the problems of the West have very material aspects. We must not judge as faithless the candidates who ask what the prospects are, but must be able to assure each man that, so far as God prospers us, the Church will stand by him. These prospects should not depend upon a man's personal success, or the country's development, and the Church must imitate her God, and prevent them suffering from want. One of the greatest drawbacks experienced at home is the feeling of insecurity. The altered conditions of Colonial life enable us to make better provision than at home, where ingrained conservatism makes impossible any radical changes. We should not hesitate to take a lesson from a great Churchman, whose unbounded energies led to great activities outside our borders. We should not hesitate to make proper provision on the lines of the Wesleyan Society. There should be no need to pay wages; an allowance should be made to keep the faithful servant from want, educational facilities must be provided for his children, and they must be maintained at the cost of the Church and not of the parents. Most of the Canadian dioceses are ahead of us at home in their provision for widows and orphans, and superannuation; and these Funds, which have been hitherto Diocesan, are being made Provincial, so that removal from one Diocese to another will no

longer involve the loss of contributions and benefits. Is it too much to hope that they may be made *œcumenical*, and enable us to feel what we so often sing, that we are indeed *one Church* the whole world over?

From those already ordained we may not be able to exact such conditions, but those accepted for training must pledge themselves not to marry under a certain period; a man should then be made to feel secure and should be provided for, independent of the vicissitudes of life, and dependent only upon his good behaviour. If he voluntarily surrenders all opportunity of making provision for old age and ill health, the least the Church which accepts this surrender can do is to indemnify him against want.

The problem of securing parochial independence will attain a greater importance as the proportion of Canadian-born settlers amongst our people decreases. So far a sprinkling of men trained in the duty of supporting their Church has acted beneficially upon the other members, who have been encouraged to emulate their example, but in congregations where the whole is English-born it will be a difficult matter to eradicate the habit, which is the outcome of centuries of training, of expecting *others* to support their clergy.

It would be interesting to know whether some modification of the "Quebec System" could be extended to Western Canada. Under this system the Clergy are all paid from a central fund, to which all parishes contribute according to their ability,—either more or less than their own minister's stipend.

No review of the problems of the Church in Canada

would be complete without reference to the effect of a great slump, and such a possibility must be borne in mind. Men talk of the development of the West, and frequently refer to its success, when they are measuring by false standards. The real development and success is in the settlement of population on the land, and not in the high prices which are now ruling. The prices in the West, which have risen enormously during the past two or three years, represent to a very large degree the manipulations of Real Estate Speculators, and can only be maintained so long as the present unprecedented emigration is continued. A single failure in the harvest would materially affect this, and once the stream slackens, prices will drop as much below their actual value as they are now above; a material crisis would be created such as we had in Manitoba twenty years ago. During the continuance of the slump grave situations would arise, which might, however, be robbed of much of their importance by timely preparation and forethought. Just as the slump in Manitoba was temporary, so will it be in the further West, but the rise to its original plane will be a much slower process than its decline, and precautions must be taken against overloading the Dioceses, many of which are already in a state verging on bankruptcy.

The present unwieldy areas will need division, in order to secure efficient episcopal oversight, and men must be chosen to fill the created posts because of their present fitness, and not as a reward for past services. It would be well if the transatlantic policy indicated in the letter of Claudius Clear on "Firing out the Rooks" could be applied to all ranks of clergy, and as soon

as a man ceased to be the best for his position, be the Bishop, priest, or deacon, he should be moved to some sphere where his usefulness would be increased. We are not without example and precedent. The saintly Bishop Bompas, who had served two generations well, resigned his see when his powers began to fail, taking in exchange a minor post in the Diocese he had last created, and over which he had ruled so well. Such abnegation gained for Bishop Bompas a far greater crown of glory than would have been his in a post he was no longer able to fill. The qualifications for a successful missionary Bishop differ widely from those required in the head of an organised Diocese, and the present attempt to find all these qualifications in the same man is, at the best, an unfortunate makeshift.

This division of Dioceses, which is imperative if the Church which is growing up is to be really Episcopal, must be brought about without locking up large sums in capital funds for endowment. At the present time the needs are so great that whatever we can raise will not be more than sufficient to meet the demands of current expenditure. Though, when compared with the sum necessary to secure the division of a Diocese at home, the £8,000 demanded as a minimum endowment by the General Synod of the Canadian Church seems quite insignificant, yet the £40,000 necessary to form five new Dioceses which are immediately needed, is more than we should be justified in laying by at a time when so many of our own kinsmen are without the ministrations of their Church. The personal expenses of a Bishop should not be very much more than those

of his Clergy, and as we cannot pretend to recompense a man for his services, but merely to secure him a livelihood, the necessary allowance need not be greatly in excess of that made to other Clergy. This support, and also provision for travelling expenses, might fitly be made by the M.S.C.C., to whom would fall in the ordinary course of affairs the appointment of men to fill the places thus created.

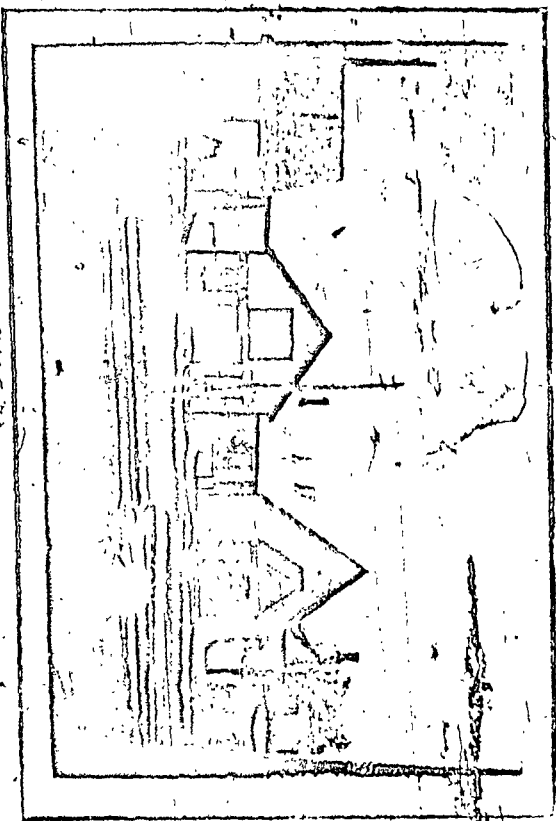
The various nationalities which are represented in the West offer another great field of missionary enterprise, as soon as the immediate wants of our own kindred are supplied. If we are right in the maintaining that the catholicism of the English Church, purged of her mediævalism at the Reformation, and quickened by the movements of more recent times, is nearest to the Apostolic model, it is no less than our duty to give to these settlers that Faith which is compatible with reason and experience. For the most part they have been brought up in the worst forms of Romanism and "Orthodoxy," and their children, educated in the excellent schools of the Provinces, may drift into atheism and agnosticism unless we are ready to supply that reasonable Faith which is each Briton's heritage. Already there are openings for work amongst Galicians and other foreigners, waiting only for men able to speak their languages to enter in.

There is one sad feature about the religious life of the West which is being realised by those outside our own Communion, and that is the number of religious Denominations competing for the allegiance of the religiously-minded citizen. The old divisions are being perpetuated even when the causes which underlay, or are supposed to



underly, the schism have been removed. There is however on foot a great movement for the combination of some of the Nonconformist bodies, and overtures have been made by more than one Bishop. It is only possible to hazard a guess at the outcome, but there is every reason to hope that charitable forbearance, and above all a real waiting upon God, may lead to happy results. To those of us who believe that in the Anglican Church will eventually be found the centre for the reunion of Christendom, Canada, with its wholesome freedom from precedent, seems a field of untold possibilities.

Apart from the obligation of sharing our inheritance, imposed upon us by our common origin, and distinct from the glorious task of building up a grand new Church, or "the result of our work," is the formation of a great missionary Society. The Canadian Church bids fair to become the greatest of Societies, for missionary enterprise is one of its fundamental principles; by canon law (passed by the united Synods of the whole Dominion,) it is incumbent upon each Parish to take up two collections each year, for the Missionary Society of the Church of England in Canada, more commonly referred to as the M.S.C.C. This Society, which is really a committee of the whole Church, wisely knows no distinction between work at home and abroad; it is all regarded as extending the same kingdom and proclaiming the same Gospel. Missionary work has obtained the same position as the ancient creeds, and is surely rightly so placed. The Executive of the M.S.C.C. meets each year to decide the amount that shall be raised, and to assess the various Dioceses according to their ability to contribute.



A Trackside Church.

Diocesan Committees assess the Parishes in turn, with the result that every Parish and organised District throughout the length and breadth of the land makes its contribution towards the extension of Christ's Kingdom outside its own borders. Narrow parochialism is thus deprecated, and the people are trained in the broader Christianity which does not omit the missionary collection in order to raise money for the decoration of a Church, or the purchase of a new banner to lead the Sunday School procession. Possibly a partial reason for this may be found in the fact that their own evangelisation is more recent than ours, and they have not been allowed to forget that what has been done for them, they must do for others. >

The influence of Canada on the Missionary Problem is not confined to the development of sources of revenue. The native population, though insignificant in comparison to the numbers of white people, is still considerable. The greater part of the Indians have embraced Christianity, but the evil influence of godless white men has done much to make it only a profession, and has undone much of the work of our missionaries. From its geographical position as the half-way house for China and Japan, Canada is naturally a country from which these nations may be evangelized. Already representatives of the M.S.C.C. are working in these lands, and from this nucleus, we may reasonably hope, will spring a great movement for the spiritual conquest of the East, as soon as the Canadian Church is strong enough to embark upon so large an undertaking.

The underlying principle of Archdeacon Lloyd's Scheme was a return to the parochial system which has

dope so much for the Church of England, and which, when developed, will place every settlement in the Diocese of Saskatchewan within the definite charge of one man, who, whether his visits be few or many, will be held responsible for giving such ministrations as lie within his powers. The system which has broken down in our cities at home is similarly affected in the cities of Canada, (where the independent spirit leads men and women to attach themselves to the congregation most in harmony with their own inclinations,) but in the sparsely populated districts it is the only means by which the scattered members of the same flock can be shepherded. If we accept 400 square miles as the standard of parochial area in rural districts, and divide the Dioceses up into such Parishes, the number of men provided for in our suggestions will not be too many, only a fifth of the land would be covered by them, and in many districts local circumstances would demand much smaller areas, for the site of a promising city would require the undivided attention of one man, and more than repay the extra expense involved.

We must be in a position to say to the Canadian Bishops that we are ready to make up their staffs to such a number as, with the present clergy engaged in rural work, will be the equivalent of one to every 400 square miles of settled country. We must be able to say that for seven years we will find a proportion of the stipend, commencing with the whole, and after the second year reduced 15% per annum. If we can offer a £50 church for each centre so much the better. This will provide a building in which a start can be made, and would form the nucleus of a larger structure; it

will be good enough for congregations unwilling to make it more fitting for worship !

^ If it is understood by the settlers that it is an unalterable law that no grant shall exceed the allotted time, and they are consequently reminded of their obligations during the continuance of the grant there will be no excuse for them if they lose their Church by reason of their lukewarmness. The amount required to support a parish is comparatively small, and after the first three years of settlement even the homesteader is in a position to contribute an increasing measure of self-support. We must make this clear, and bring to an end the system under which it has been possible for a parish to continue in the receipt of aid long after the need had passed. No effort of ours can be too great for Canada, no field of investment open to the Church holds out such prospects of a golden harvest. But there is no reason for us to furnish support for a moment longer than is absolutely necessary ; the existence of circumstances which make quite impossible the parish becoming independent, must be clearly realized before the annual grant is renewed.

Outside the question of Church problems, but closely allied to it, is the question of the provision of homes for young men and women living in the cities. At present the former are condemned to hotels of an indifferent character, where they are subject to the temptations necessarily associated with the drink traffic, and the latter to lodgings which are in many cases little better. These could be dealt with in a manner that would bring untold good to the young life of the country, and at the same time repay the promoters a suitable interest for

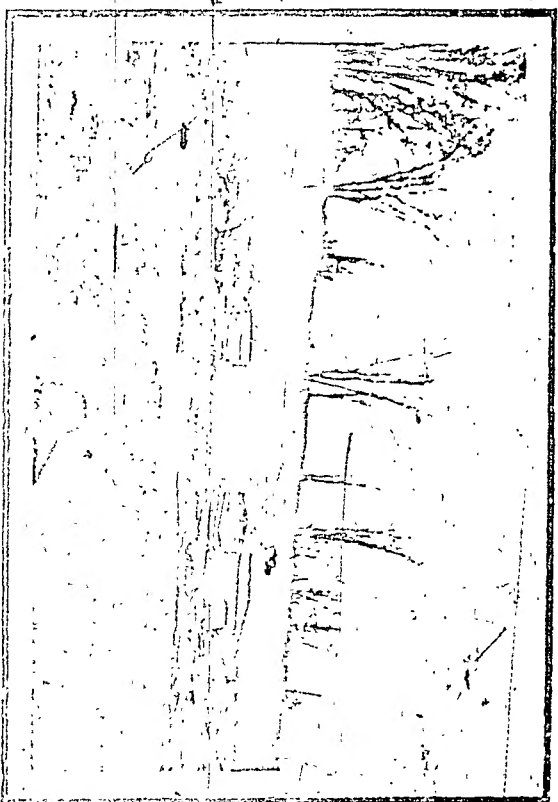
the use of capital. In face of the other tasks before the Church we cannot embark on this most necessary work, but our wealthier members would do well to consider this opening for investment in an undertaking which would bring a fair financial reward, and a double interest in the shape of permanent good.

In Winnipeg there are several excellent Institutions run on undenominational lines, but their accommodation is insufficient, and large extensions are needed. The smaller places are much worse off. Boarding houses with some accommodation for transients would be certain of success if run on lines indicated by common sense, with no parade of religion, but with a really religious atmosphere, which all the guests would feel in honour bound to keep up, in other words where the religious nature of the Institution was observable from the behaviour of the people rather than the multiplicity of texts on the wall. The difficulty in Canada is to secure help; gentlewomen in financial straits at home, might find openings where their abilities would be appreciated, and where, without loss of dignity, they could at the same time secure a livelihood and minister to their fellows. Under the same heading of "Church Problems left to Christian Capitalists" would be the provision of unlicensed places at some of the junctions, where people waiting for trains might stay instead of going to the hotels. The accommodations at many of these junctions is of the most meagre description, and anything which would minimise the effect of the hotels would reflect to the general advantage of the Church.

In discussing the problems of the West we need not altogether lose sight of the Church in the older

Provinces, for any help given there would have its reflex influence upon the sister nation.

Eastern Canada is always in danger of succumbing to the American idol of the golden dollar, and much new life might be infused into the Church and spirituality quickened by the sending of a "Mission of Help" to our fellow-Churchmen there, such as that which worked untold good in the Colonies of South Africa. Such a mission would undoubtedly receive a warm welcome, and the inter-change of ideas could only produce favourable results. The day may come when the Provinces of Canterbury and York have their staff of clergy deputed, in the manner of the different Secretaries of State, to take charge of the interests of the respective Colonies; it may be a long way off, but what reason is there to prevent the Archbishop of Canterbury, in conjunction with his brother Metropolitan, appointing *now* a clergyman as permanent Secretary for Canadian Affairs, whose duties would be to bring about a systematic treatment of the problem, and to keep us all in touch with the Church Life of the Dominion? Such a Secretary, if his impartiality could be assured, would be of the greatest benefit in securing the equal treatment of the different fields. At the present time the support afforded to the various centres depends largely upon the personality of those who make the appeal, and it would be unreasonable to expect them to consider their own needs inferior to the needs of others. But if the Church is to exercise the greatest and most lasting influence, it will not be by the neglect of this place and the over-manning of that, but by the gradual filling of the places in order of their importance, as men and means are available. The



The First Home.



educational value of such an official would not be the least of the assets accumulated by the appointment of a Secretary whose duties would exclude the necessity of raising money. Not a little of the effect produced by present Deputations is lost by the necessary appeal which closes every Sermon and Address. Canada is sufficiently large and important to take up the whole time of one man, and not to be allowed merely a share in the general routine of existing agencies.

By way of summary, the suggestions made herein provide for :—

- (1). Twenty additional immigration agents at the ports and distributing centres.
- (2). Two hundred clergy to be sent out in 1908, and 100 a year for the next ten years, so long as the immigration maintains its volume.
- (3). Ten Divinity Halls, each capable of accommodating thirty men.
- (4). A central Bureau and a Secretary of Canadian Affairs.
- (5). The sending of a Mission of Help to Canada.

Such a scheme would entail an expenditure of £50,000 in 1908, and an increased amount in succeeding years. Is it impossible to raise this amount from the wealthiest country and the wealthiest Church in the world, when by so doing we can *save a nation* and succour our own children in their distress? The Bishop of Manchester has already invited his Diocese to devote its Thankoffering at the Pan-Anglican Congress to Canada; other Bishops will do the same, and if the Offering is to be at all commensurate with the need, a great proportion of the money will be in hand, and the financial side of the question will have proved the

easiest. If the Bishops of both Provinces will challenge the Society for the Propagation of the Gospel and the Colonial and Continental Church Society to raise the amount, we can, without any new Society, and at little extra expense, undertake the solution of this great problem in a manner worthy of the Church of England.



